

The Northeastern Onyx

The Black Student Voice of Northeastern University

December 1, 1976

Black vote

by Anthony Jenkins
Onyx Staff

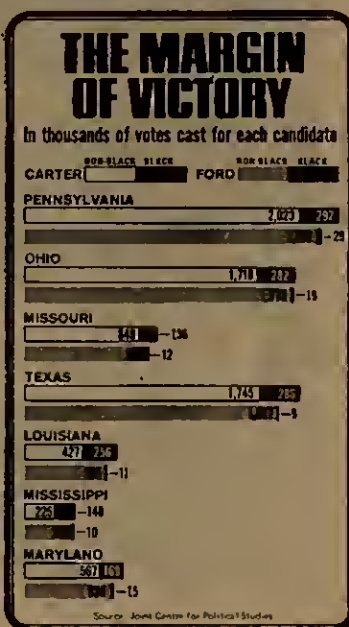
President-elect Jimmy Carter lost the white popular vote 47.6% to 51.3% IN THE Nov. 2 Presidential Election, but he won roughly 92% of the 6.6 million black votes cast and will become the 39th President of the United States because of his black support.

The figures compiled by Washington's Joint Center for Political Studies show that Carter would have lost the states of Pennsylvania, Ohio, Missouri, Texas, Louisiana, Mississippi and Maryland without the overwhelming support of blacks.

Ford won 55% of the white vote in the South, yet Carter's massive black support in that area made the South solid for him.

The 52-year-old former Governor from Plains, Ga. defeated the incumbent President after he served his country for two years in the White House. Both President Ford and President-elect Carter ended their campaign trails weary, but both pledged to serve their country to their highest capacity.

President-elect Carter defeated President Ford's bid for re-election to the presidency by winning the majority of the popular vote



elects Carter

by 2,071,506 and also defeated President Ford in the electoral college by a very slim margin.

President-elect Carter received many congratulations from well wishers while President Ford, who maintained his proud image after losing to Carter, works diligently to help make a smooth transition to the office of the presidency for President-elect Carter.

The election was won for Jimmy Carter by blacks and other minorities who supplied outstanding support for President-elect Carter. It is estimated that 92% of all blacks that voted, gave their vote to the Carter-Mondale ticket.

It also reminded the Republican party that the black vote in this country, when unified, is one of

the most powerful weapons against Republicans. Republicans can no longer afford to overlook blacks in any areas.

It is also reasonable to say that had President Ford paid more attention to blacks he might have picked up more votes from the minorities that could have cut the 2,000,000 vote deficit to win the popular vote.

Black politicians wanted hope, promises and verbal commitments; they got that from Carter, they didn't get them from President Ford and that was the deciding factor. Next time Republican politicians and campaign strategists will be forced to think quite differently.

Carter, p. 4

B.U. HOST TO NSCAR CONVENTION

by J. Monroe Harris
Onyx Staff

Students from all walks of life on the Nov. 19 to 21 weekend gathered at Boston University to discuss and take stands on issues involving racism, sexism and South Africa.

The occasion was the third National Conference of the National Student Coalition Against Racism (NSCAR) in B.U.'s Hayden Auditorium.

The initial night of the conference, in which internationally known civil rights leaders like

Irish independence activist Bernadette Devlin McAliskey, Juanita Tyler, mother of Gary Tyler and Clyde Bellacourt of the American Indian movement, was temporarily held up because of a bomb scare. No bomb was found.

Other speakers included Thomas Atkins, Robert Allen, editor of Black Scholar, Tom Turner, Joe Madison, executive director of the Detroit branch of the NAACP, Luis Fuentes, Imani Kazana and Herbert Vilakazi.

When she arrived in Boston a day before the conference began, Juanita Tyler indicated that she is waiting for a decision on a new

trial for her son.

"Jack Peebles," Gary's lawyer, "argued for a new trial or else a release and the state (Louisiana) argued that Gary should remain in prison. I am still waiting for the decision," she said.

Tsietsi Mashinini, 19 year-old central leader of the Soweto Student Representative Council in South Africa also spoke Friday night and participated on a panel discussion on opposition to apartheid Saturday morning.

The Saturday workshops,

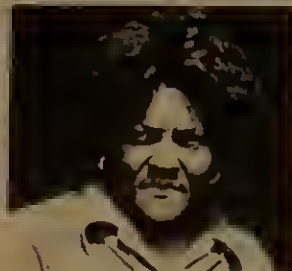
NSCAR, p. 2



NSCAR Supporters

Juanita Tyler: 'Free my son Gary.'

by Terri Caldwell
Onyx Staff



Juanita Tyler

Juanita Tyler has spent two long years trying to free her son Gary, 18, from jail in Louisiana where he has been in prison since age 16 for allegedly shooting a white youth.

"I'm in Boston to tell the student at the N.S.C.A.R. convention what is happening with Gary's fight to get a new trial and be set free.

"I am asking you to help fight for Gary's release, because the frame-up of Gary Tyler could be one of you," said Juanita Tyler at a rally sponsored by N.S.C.A.R.

Tyler, p. 2



Webster at Jordon Hall

A star is born

By Connie Haith
Onyx Staff

"I feel like I'm a messenger of some kind and what talent I have. I have to share it with people around me," said the man who organized and conducts the fifty-piece orchestra and chorus better known as the 'Post-Pop Space-Rock BeBop Gospel Tabernacle Orchestra and Chorus.'

This group produces one of the finest musical sounds around today and undoubtedly this successful sound reflects a talented musician, whose years of hard work have developed into something special to hear. The man responsible is Webster Lewis.

The sound Webster Lewis created is all the music that he's ever heard and played: jazz, blues, rock n' roll compiled into one. He first learned to have an ear for music in a church in Baltimore, where his mother was an organist.

At a very early age he started taking piano lessons. "I knew I was interested in playing," said Lewis, "but I didn't know at that point what options were open to me. As far as I knew at that time it was just playing the piano.

Lewis, p. 19

Rhonda Cato: a 'beautiful person'

by Michael K. Frisby
Onyx Staff

Springfield - This is the type of small, almost rural city, in which news travels quickly from one black family to another. For the past four weeks, the news spread in barbershops and hairdressers brought tears to many a patrons' eyes.

On Oct. 31, Rhonda Cato, a Springfield resident, was shot in the chest by a gunman in Boston. It matters little that the man was

aiming at her male friend. For 17 days she lay motionless in Beth Israel Hospital, fighting for her life.

Her friends from Boston and Springfield, came to the hospital to be with her family to pray and hope that she could pull through. "We haven't left this waiting room all week," said her brother Robert, "she is still hanging in there."

But for Rhonda the struggle for life was against unsurpassable odds. The bullet had passed through her aorta and her brain had been deprived of blood. Doctors treating her gave little chance of recovery. On Tuesday, Nov. 16th, she died and people in Boston and Springfield, mourned the loss of a 21-year-old woman, who never harmed anyone.

Rhonda Cato was a beautiful

person inside and out, her friends say, "She was fun. Someone you could become friends with and she would always stick by you," said Fay Thomas, a Northeastern student, who has been close to Rhonda and her family, since she was in the 7th grade.

"If she disagreed with you, she would let you know, and if you asked her opinion, she would let

Cato, p. 2



A sad day in Springfield

you know it. Anything you needed her for, if she could help out she would, without expecting anything in return. She wasn't selfish," said Thomas.

Thomas said during her freshman year at Northeastern she and Rhonda spent some of their best days together, as they explored Boston for the first time and enjoyed the new atmosphere.

Thomas said Rhonda's goal may have been to make it in life to a point where she wouldn't have to struggle anymore. "I think everyone aspires to be someone," said Thomas.

"I'll miss talking to her and sharing personal things with her. She was the type of friend you could confide in. Her death makes me realize that things like this can happen to anyone. You can't feel that you are immune to tragedy. No one is immune to anything," added Thomas, as her eyes reddened.

Immediately after her death, friends in Boston began raising money to help pay for the cost of the funeral and the hospital bills. Friends were also asked to give blood in her name at Beth Israel Hospital to offset the 41 pints of blood used in vain to try to keep her alive.

The funeral procession in Springfield was reported to have

been so filled with cars that the line strung from the church two miles to the cemetery. Many people, young and old, joined behind the family as Rhonda rode to her resting place.

In Boston, Martin Palmer, 39, of Roxbury was arraigned on a first degree murder charge in Roxbury District Court.

According to Tom Keough of the Metropolitan District Commission Police, Rhonda Cato was a passenger in a car driven by Joseph Jones, 26, of Jamaica Plain when the driver stopped his car at a bar on Massachusetts Ave.

At the bar, police said, Jones, got into an argument with four other males. After the males had left in a car, Jones got into the car and followed them to a location on the Fenway, according to police.

Jones got out of the car and engaged the other group in further argument, and with one particular, said police. At the height of the argument, a bullet, which police initially identified as being fired from a .38 sped into Jones' throat.

After getting back into his car, Jones was fired upon again, according to police, but the bullet missed the mark, striking Rhonda in the chest.



Onyx photos by Jose Solix

Juanita Tyler wants her son freed

Nov. 19th.

Juanita and Gary Gylers' ordeal began on October 7, 1974, when a group of 65 black students were packed on a school bus headed for home. A mob of white youths and adults then surrounded them throwing bottles and bricks.

A shot was heard, and 13-year-old Timothy Weber, one of the white mob, fell dead. A 16-year-old on the bus, Gary Tyler, was charged with first degree murder, and is now sitting in the St. James Parish Jail.

The racial incident took place at Destrehan High School, Destrehan, Louisiana. The case against Gary says that he was seen holding a gun, a .45, pointing it at the crowd from the bus.

The students were taken off the bus, and the gun was found there. Gary was charged with murder.

After Gary sat in jail for a year, he was taken to court and sentenced to die in the electric chair. He sat on death row (where he was the youngest in the country at that time) in the Angola State Penitentiary at Angola, Louisiana, reported to be one of the most notorious prisons in the country.

Gary's conviction was based heavily on the testimony of Natalie Blanks, a student who was on the bus, who said that she had seen Gary with the gun pointing it at the crowd. Another witness, Loretta London Thomas, testified that she had seen the gun on the bus.

The Louisiana Death Penalty has been declared unconstitutional and both Natalie Blanks and Loretta London Thomas have recanted their testimonies.

Mrs. Tyler and her son Terry, have traveled all over the country to gain support for Gary. They have demanded a new trial.

When the Louisiana death penalty was declared constitu-

tional, Gary's life was saved, giving the family hope to open up the controversial circumstances surrounding the entire case. Blacks say the incident at Destrehan High School occurred before Timothy Weber was shot. The black students recalled a man in the mob with a shotgun. When they saw him, many ducked under the bus seats for cover.

The next thing they heard was a single shot fired and the boy fell dead. The black students were taken off the bus at a police sub-station according to Terry Tyler, Gary's brother, who was also on the bus. "We were told to kneel," he said, "and they had guns to our heads."

The whites were not arrested or searched. "When we got off the bus," said Terry at the National Student Conference Against Racism (N.S.C.A.R.) workshop for the support of Gary Tyler, "they searched us and this boy, Ike Randall, had a quarter with a hole through the middle of it, and the policeman started messin' with him. Gary said, 'You can't do anything to him for that,' and then they started pickin' on Gary."

"During a second search at the police station, female students were forced to strip, and Gary, along with a few other male students, were severely beaten, added Terry. "One of the deputies who beat him was V. J. St. Pierre, a cousin of the slain Timothy Weber. Gary was initially charged with disturbing the peace because of his speaking out against a police officer. Later, he was charged with first-degree murder."

The students and the bus were searched for approximately two hours before the gun was found. The .45, which police claim killed Weber had disappeared from a firing range used by the police.

The bus driver, Ernest Cojoe, is a 25-year Army veteran. He testified that if the .45 had been fired from inside the bus, "the

sound would have burst somebody's eardrums." The students on the bus said that the shot sounded like a firecracker, and Terry Tyler said, "I didn't know somebody had gotten shot."

No fingerprints were found on the gun which Gary was supposed to have used in the killing. Gary went to jail for a year before he went to trial.

The trial was overseen by Judge Ruche Marino, an all-white jury, Norman Pitre and L. J. Hymel were prosecuting attorneys, and Jack Williams, Gary's lawyer who was also

white. Williams never asked that the trial be moved from St. Charles Parish, and he never questioned the all-white jury on their background.

The day after Gary's arrest David Duke, a Ku Klux Klan leader active in Boston's opposition to school busing, went to Louisiana and helped organize a Ku Klux Klan Rally at Destrehan High. This caused many questions later, and was a factor in the problems that arose in the demand for a new trial.

Williams subpoenaed Gary's mother, Juanita Tyler, as a

defense witness, but he never called her to the stand. Judge Ruche Marino then had her kept from the courtroom during her son's trial. All this was in November 1975.

In April of 1976 Natalie Blanks, the state's witness, testified at a hearing for a new trial. She said that police and prosecutors had forced her to lie at the trial. She said she had not seen anyone fire a gun.

Natalie Blanks and Loretta London Thomas told the court that police had threatened to charge them as accessories to

cont. on next page



Jerry Tyler and Mrs. Tyler

Juanita Tyler

Weber's murder, if they didn't testify against Gary. Natalie Blank's lawyer, Sylvia Taylor, at that same hearing testified that Judge Marino and Prosecutors Hymel and Pitre had granted Natalie immunity in exchange for her testimony, and that they had refused to put it into writing in order to hide it from the jury.

The problem at the hearing was that in spite of the new evidence, the judge was Ruehe Marino, the same judge that had put Gary on Death Row. He denied the motion for a new trial. By this time, Mrs. Taylor had gotten a new lawyer, Jack Peebles, to defend her son, and Peebles kept trying for an appeal.

Jack Peebles was interviewed earlier this month about Gary's appeal which was heard Nov. 10 in New Orleans before the Louisiana State Supreme Court. Peebles was asked about the legal grounds for freeing Gary.

"No court now has jurisdiction over him," he said. Peebles explained that under Louisiana law "a juvenile can only be tried in the district court ... in a case in which death was the appropriate penalty. If he didn't receive a capital penalty the case had to be remanded to juvenile court ... because the Louisiana death penalty was declared unconstitutional, this case should be remanded to juvenile court."

Peebles was asked what would be done if the appeal for a new trial was turned down. He answered: "Then our next procedural step is to ask the U.S. Supreme Court to review the case. If they refuse to review it, then we are back starting all over again with a writ of habeas corpus (this requires that a prisoner be brought before a court to decide the legality of his detention) in the state court, asking that Gary be given a new trial. We hope that it won't have to go that far."

Gary's mother, Juanita Tyler, has been touring the country trying to get support for Gary. She has told audiences around the country about the Ku Klux Klan's threats, harassment, and intimidation of her family and Gary's supporters.

She's told of the slaying of one supporter, Richard Dunn, after a benefit held in New Orleans this past March. She tells of how she could get support nowhere.

"A lot of people don't understand today, but the Klansmen are really part of officials and policemen," she said. Mrs. Tyler has explained her own misunderstanding by saying: "I thought grown people felt as me. I wouldn't have done their little white kids like that. I just had a feeling that grown people, all black and white, wouldn't tell a lie on a child ... But I found out."

At an interview during NSCAR, Mrs. Tyler said: "I'm not gonna stop until I get one end from the other to know what's happening, because I feel with my son, I feel that he didn't have justice." She feels that people can help by "talkin' to their neighbors, or in their schools, or write to Gary or writing to the government ..."

Mrs. Tyler best described her feelings and those of her son's supporters at a July 24th rally when she said: "What me and my family has been through for the last two years have not been too easy for us. Please continue to stand by me and fight for Gary ... Just like it was my own son, it could be any of your sons."

The Louisiana Supreme Court will not rule on Gary's case until at least December 13. If not then, it will be any time after Christmas. In the meantime, Gary Tyler will sit in jail.

NSCAR holds convention

which were divided into two series, dealt with a wide range of subjects such as racist deportations, police brutality, community control, the Wilmington 10 case, gays and racism and affirmative action.

John Taylor, president of the National Campaign to Aid Friends and Families of Prisoners, discussed racism and prisoners and his personal experiences.

Taylor was incarcerated at the Walpole and Norfolk Correctional Institutions for a four year - eight month period. He has been out the past five years.

"Prisoners are the cornerstone of the criminal justice system. Without prisoners the system would fall," Taylor said.

When he entered prison at Walpole, Taylor said, interestingly enough, most of the other inmates were white. When he left, almost five years later, half the population was black and Spanish-speaking, he said.

Taylor indicated that the males of communities are taken away from where they are needed most. The prison system affects the growth of their communities, he added.

"It (criminal justice system), works against itself. The society that it is supposed to be working for, works against it," Taylor said.

Prison, as defined by the system is supposed to be rehabilitative, but, "to me, it's very clear that it is punishment," Taylor said. "Prison does nothing," he added.

Also prison has the largest labor force and there are no real wages involved, Taylor stated. He used making license plates as an example. After a person has worked five years making license plates in prison, he can't find a job outside, he said.

Some serious thinking and working has to be done to change this - that's what conferences are all about, added Taylor.

In a related matter, NSCAR drafted a resolution towards abolishing the death penalty.

"The death penalty has no place in a humane society. The U.S. Supreme Court's decision to legalize capital punishment is overly racist. Historically, the death penalty has been primarily used against blacks and other oppressed national minorities. It is used to terrorize the most oppressed and exploit those who are pushed into crime by hunger and poverty," according to Michael Ponaman, an NSCAR national coordinator.

Formed to Unite Everyone

Many groups were formed in the 1960's for many different reasons. Some formed to oppose the war in Vietnam, others formed to fight against domestic problems like pollution and inflation. Many of these groups remain, many more fizzled and others still assimilated themselves into other organizations.

NSCAR was formed to "unite everyone - blacks, Chicanos, Puerto Ricans, Asian Americans, Native Americans, whites - who are willing to join in the fight against racism."

After a three-day conference at Boston University in February, 1975, NSCAR was made into a formal organization. Over 2,000 persons from around the country attended the convention. Busing, particularly in the Boston area was the major issue. The group's scope later expanded to other areas including equal education for minorities, budget cutbacks, freedom for political prisoners and fighting against apartheid in South Africa.

NSCAR raises money through contributions and through its speakers bureau. Speakers on the bureau include Robert Allen, editor of Black Scholar Magazine, author Christine Rossell, Hattie McCutcheon, a member of NSCAR's national staff and Joe Madison, executive director of the

Detroit NAACP.

According to Vince Eagan, staff manager of the Boston chapter of NSCAR, the seven national coordinators, (previously five) are the leadership body and make policies. The general staff does most of the work though, he said.

The highest decision-making body of NSCAR between national conferences is the National Steering Committee. The Steering Committee is responsible for the implementation of national conference decisions and arriving at positions on important issues and struggles that arise between national conferences.

Eagan expressed regrets that this year's conference was not as well publicized as they would have liked to. He indicated though that he doesn't expect less than 1,000 persons to attend the conference. The conference was pushing for "a National Day of Student Protests Against U.S. Complicity with Racist Regimes in South Africa" on March 21, 1977.

Eagan also said that NSCAR works closely with the women's movement and has participated with them in the Joanne Little and Dr. Kenneth Edelin cases.

Eagan compared NSCAR with the "earlier version" of the former Student Non-Violent Coordinating Committee (SNCC). When some people think of SNCC, they think of it as more militant, Eagan said. "We are not opposed to them, but we see the need for multi-racial organizations." Eagan indicated that the group will take anybody who will support them.

NSCAR, Eagan said, has 70 to 80 chapters nationally and supporters number in the thousands.

Reacting to the relative decline in the surge of black awareness that was evident in the 60's and 70's, Eagan said not as many people come out for demonstrations as they did before. Since 1969 it has been up and down, he said. But, the general political

consciousness is higher, he added.

"If we don't see more massive movements in the future, we're going to get smashed," Eagan said.

The existing black leadership generally responds slower as compared with black leadership several years ago, Eagan said.

Students Play a Part

On the eve of the organization's initial conference at Boston University, Maceo Dixon, a national coordinator of NSCAR said then about desegregation, "Students played an indispensable role in supporting and participating in the big marches, boycotts and demonstrations which produced laws making segregation illegal."

"Today in Boston, the right of black students to ride that bus into areas and schools in the city marked 'for whites only' is threatened by courtroom ploys, rock throwers, the demonstrated potential for mob violence and the crudest form of racist harassment," Dixon said.

A rally had been planned for April 24, 1975 supporting desegregation, but it was forced to cancel because of increased tensions in the "cradle of the American Revolution," according to Mohammed Karimi, an assistant coordinator. Karimi said this during a debate between himself and Mrs. Louise Day Hicks, a Boston city counselor and anti-busing proponent.

Gayatri Singh, a NSCAR spokesperson has indicated that her organization has no official connection with the Committee Against Racism (CAR) whose members had been involved with confrontations with authorities since desegregation began.

"We agree with CAR in that they are against racism, but we disagree with the tactics they use. CAR doesn't participate in mass mobilizations like we do," she said.

NSCAR school desegregation panel

Mike McCraw Photo



by Diane Reid
Onyx Staff

"School desegregation is necessary to solve the problem of racism."

Those words were uttered by Ilene Carter during a panel discussion on 'white flight' held at Hayden Auditorium at Boston University during the Nov. 19 to

21 weekend.

Referring to most of the schools in the South, Mrs. Carter said that those schools that are desegregated, very few of them are integrated.

"Nothing has been done since 1964 when the Civil Rights Act was

passed in response to Martin Luther King, Jr.'s march on Washington," she said. She

added that the federal government has not felt that pressure from desegregation leaders since.

"The whites are leaving the public schools and putting their children in private schools." She added that most white families can't afford to keep their children in private schools so they will eventually return to the public schools.

Mrs. Carter pointed to political

leaders as the cause of white flight.

"The political leaders try to take advantage of the black people. They just want the black vote at election time," she said.

Referring to the Boston desegregation plan, Mrs. Carter said that the plan is not a busing plan. The parents are less opposed to integration if their children go to schools closer to home.

Jimmy Carter elected 39th President



Dave Brown Photo

Then there were the little big people of the campaign. People like Georgia Congressman Andrew Young, Mrs. Coretta Scott King and Rev. Martin Luther King, Sr., who were gathering black votes for President-elect Carter for the Carter campaign before the election was barely underway.

All three people were connected with massive voter registration drive to encourage blacks to come out of their homes and vote.

Congressman Young, Mrs. King, and Rev. M. L. King, Sr., all kept in close touch with President-elect Carter throughout every moment of the campaign. When President-elect Carter made a statement on preservation of "the ethnic purity in neighborhoods," letters and telegrams of disappointment were given to the Carter staff immediately from Young and King.

Tactics like radio commercials in which Carter said, "I would rather die than betray the trust of Mr. Martin Luther King, Sr." became regular commercials that were designed to get as many votes as possible by establishing Carter with a familiar and trusted black face.

This election also defeated previous theories of voter apathy among democrats. Many blacks voted for different reasons, but some were quite unaware of the consequences in choosing a candidate.

Many students and younger blacks went to the polls with many mixed emotions. When some were asked about the election, some responded by asking, - "Why should I vote, they're all crooks."

Statements like, "Seems like every good President we get either has to fight against his Cabinet and Congress or they assassinate him, so either way we're bound to be back in the gutter."

Students like Chauncey Thacker, said simply, "I'm going to vote in this year's election because of all the blood shed by black people in the past to enable me to vote."

Judy Dunston, a political science major from North Carolina Central University, says that most of us are for Carter. "I doubt if any black would have the nerve to say if they were Ford."

The most important concern among blacks since the election is the hope for new jobs. The Joint Center, which takes its election statistics from precincts where the black majority is: over 87%, noted that large numbers of democrats turned out to the polls with this major concern in mind.

The National Urban League estimates that every fourth black person is without a job, and two thirds of the black teenagers are without work. Carter talked jobs and Federal programs, while President Ford talked about curbing inflation.

Blacks voted for the policy which seemed to realistically begin to solve the problem of unemployment. President Ford happened to be on the short end of the promises and Carter was there with the right hopes combined with the right policy - so once again President Ford lost quite a few votes on his solutions of dealing with black orientated problems.

Carter's promise to elect blacks to higher positions than any other President in history will play a very important role in the shaping of black careers in the future. Several prominent blacks who are nationally known for their efforts, have their eyes set on some future appointments to important offices.

Among them are Detroit mayor Coleman Young, Jesse Hill of Atlanta Life Co., Herman Russell, an Atlanta Contractor, Mayor Richard Hatcher of Gary, Ind., and John Cox, a Delta Airlines Consultant. But the two most promising blacks that are likely to receive these appointments are Congresswoman Barbara Jordan and Congressman Andrew Young from Georgia, who was Carter's "right hand man during the election."

Both members of Congress show outstanding leadership ability and well deserve the titles which they may some day have.

How to select graduate or professional schools

How to Select a Graduate or Professional School

Students should discuss the various schools and graduate programs with undergraduate advisors. Another important source of information is the graduate catalogues which are available upon request from the graduate admissions offices or deans of all schools. The periodical section of the University Library have a number of catalogues upon request at the periodical desk. These catalogues are invaluable because they describe and outline the various department and programs as well as provide information concerning requirements for admission, departmental requirements for the awarding of degrees, as well as sources of financial assistance. Any student who plans to attend any graduate school should thoroughly read the graduate

catalogue of the institutions he or she is interested in attending.

How to Gain Admission to Graduate School

The first step students should take to gain admission to graduate school is to write schools for applications for admission, financial assistance and a catalogue. Often it helps to ask if there are specific programs for minority students. Because of the impetus set forth by black people, in the sixties, and because of pressures for the federal government many schools have special financial programs for minority students. Also, many schools will waive application fees for minority students. This may result in a tremendous saving since most application fees range from ten to twenty-five dollars.

General Requirements for Admission

The usual requirements for admission are the Bachelor's degree from a reorganized college, university or technical school; an undergraduate record showing academic competence if not excellence; other evidence of promise of success as a graduate student ranging from faculty recommendations to research papers or original work.

Many schools require that students take the following exams, especially if they are seeking financial assistance. All of the exams are offered October, November, December, March, April and June. Students should take these examinations in October, November or December. Many schools prefer students taking the examination in October and November. The University Library has books which students can use to prepare for the examination as well as other important information concerning the examinations, also Deans' offices of all colleges. The following are usually the required entrance examinations:

ATGSB Admission Test for Graduate Study in Business
DAT Dental Aptitude Test
GRE Graduate Record Examination
LSAT Law School Admission Test
mat Miller Analogies Test
MCAT Medical Admission Test
TDEFL Test of English as a Foreign Language

Transcripts

Students should request that official university transcript be sent to all schools to which they are applying. Do not wait until the last minute or during periods when the Registrar's Office is bombarded with registration problems.

Letter of Recommendation

Most schools require three (3) letters of recommendations. Students should have at least two (2) letters from professors in the major field(s). They should select persons who are familiar with them and their work.

The Educational Testing Service has a "Minority Graduate Student Locator Service to help graduate schools recruit minority students. In order to participate in this service, students only have to fill out a big questionnaire that request your name, address, ethnic background, undergraduate institution, major, intended graduate major, and other information that might help a graduate school determine whether it is interested in you as a potential student. Write: Minority Graduate Student Locator Service, Box 2615, Princeton, New Jersey 08540 or cut out mailing label in back of G.R.E. bulletin which can be obtained from Testing Service in T. T. Allain.

Fellowships for Minority Students

1. United Scholarship Service, Inc., Post Office Box 18285, Capitol Hill Station, Denver, Colorado 80218
2. Doctoral Fellowships for Black Students

A. National Fellowship Fund, 795 Peachtree Street, N.E., Atlanta, Georgia 30308

B. Northern Fellowship Fund, 795 Peachtree Street, N.E., Atlanta, Georgia 30308

Council for Opportunity Graduate Management Education (COGME), Director, COGME, Central Plaza, 675 Massachusetts Avenue, Cambridge, Massachusetts 02139

Accelerated Business Leadership Education (ABLE), Director, MBA Program, School of Business Administration, University of Massachusetts, Amherst, Massachusetts 01002

Consortium of Metropolitan Law Schools, 430 Park Avenue, New York, New York 01122

National Medical Fellowship, 3935 Elm Street, Downers Grove, Illinois 60615

Association of University Programs in Hospital Administration (AUPHA), Office of Student Affairs, AUPHA, Suite 420, One Dupont Circle, Washington, D.C. 20036

Students should write these organizations for applications. Also, the deans of colleges and chairpersons of departments will have additional information. The University Library also has an index to grants as well as other information.

A book entitled, *Graduate and Professional School Opportunities for Minority Students* can be obtained from Special Service, Educational Testing Service, 261 Princeton, New Jersey 08540.

Suit charges discrimination in La. bars

Morgan, La., The Department of Justice has filed suit charging the owners and operators of three bars in Morgan City, Louisiana, with refusing to serve black persons on the premises.

Attorney General Edward H. Levi said three public accommodations suits were filed in U.S. District Court in Shreveport, Louisiana.

Named as defendants in separate suits were:

- Herbert A. Hixenbaugh, owner, and Eddie Giroir, operator, of Andy's Lounge;
- Clifford J. Dressel, owner and operator of T-John's Lounge; and
- Lester Giordano, president, and Gerald Daigle, vice president, Lester's Lounge, Inc.

All three suits charged the defendants with violating the Civil Rights Act of 1964 by refusing to serve blacks on the premises.

The suits asked for court orders enjoining the defendants from refusing to admit and serve blacks on the same basis as whites and requiring them to post notices stating that they will serve all persons without regard to race or color.

The matters were referred to the Justice Department by the National Association for the Advancement of Colored People.

CAMPUS NEWS

Another case of mistaken identity

Keystone Kops strike again!

by Tony VanDerMeer
Onyx Staff

At 2:00 p.m. on Oct. 7th, while Ms. Mary Desrosiers was being interrogated by campus police, for allegedly stealing wallets, Ms. Barbara McArthur a first year nursing student was taking an exam.

During the exam in 208 Robinson Hall, Ms. McArthur's instructor, professor Kane, stepped out for a moment, then returned to report to the class that wallets of females in the building had been stolen and some were found in the trash can.

After the exam, Ms. McArthur went directly to the cafeteria. While she was entering the line to get her tray, campus police officer Michael Fixman approached her. "He asked was I a student, then he asked to see my I.D. card, to check my pocketbook and then he called the office," Ms. McArthur explained.

Ms. McArthur said: "He didn't

say anything until I asked him the reason behind the interrogation." He stated that someone had stolen some wallets, and that I fit the description! The only description he had to go by was my color coordination: brown pants and beige sweater, which was vague. No further description, was given, such as color complexion i.e. light skin vs. dark skin, style of hair, i.e. straight, long, short, Afro, or Press."

Officer Fixman told Ms. McArthur that there were two eye-witnesses, who had seen this person leave the scene of the crime, and that he wanted them to check her (Ms. McArthur) for a positive identification.

Ms. McArthur said, "While standing there being observed under the scrutinizing eyes of those passing by or stopping to listen, he (Fixman) stated that I would not be forced to go, but at

this point in time, I felt that I was compelled to go, since my reputation was at stake."

She continued, "I told the officer after I had finished lunch, I would meet him at a designated spot, and he concurred with this. Then I went to the table to join some classmates. I was seated approximately a few minutes, when the officer came over, pulled up a chair beside me and sat down."

When Ms. McArthur finished eating her lunch, she walked out of the cafeteria with Officer Fixman, being "subjected to even more indignation and humiliation," she explained. Together they went to Robinson Hall where the two eyewitnesses were supposed to be.

Unable to find the eyewitnesses in the designated room, Ms. McArthur along with Officer Fixman, scanned the entire floor, including classrooms where there were students present. "We then

went down to my instructor's office, to collaborate my story. He again called the office on his walkie talkie, and gave my name."

Ms. McArthur said, "Apparently the person at the main office didn't want to take the information." Officer Fixman then said: "I want you to take it. Take it!" Then, "I was finally allowed to go back to my studies," she explained.

When Director of Public Safety, D. Joseph Griffin was asked if The Onyx could see, or view the report of what happened with Ms. McArthur and Officer Fixman, he said: "I don't think that it is the policy of this office to release that kind of information."

Ms. McArthur told The Onyx: "The police are here for the benefit of the students, and if they don't have a good rapport with the students, then they (campus police) are more of a hinderance than of help." She stated that

"The public safety department should institute some program, that deals with interpersonal relations, and police insensitivity." She added, "More black campus police be hired."

"I would like the campus police to stop harassing black students," Ms. McArthur said. "This type of thing never happened to me before, so, I feel that if it can happen to me, it can happen to anybody."

Ms. McArthur indicated that, "I was publicly humiliated and insulted, and that he (Fixman) could have been a little more tactful." Also, "I would like Fixman reprimanded."

Meanwhile, Ms. McArthur has not received a formal letter of apology from the officer.

Provost Allan receives warm welcome

By Marsha Malbrough
Onyx Staff

On Oct. 29, in the W.E.B. Dubois Room at the African-American Studies Dept. building, there was a welcoming reception held for new Provost, Harry T. Allan. Provost Allan was welcomed by administration, faculty and students who wanted him to feel at home in his new job at Northeastern University.

Provost Allan is originally from Saugus, Mass. He worked as Dean of Management at Syracuse University for six years. he holds degrees in Law, Engineering and Liberal Arts.

Provost Allan has been married for twenty-four-and-a-half years and has a daughter, 22, who holds a degree in Nursing and a son 19, who is a freshman at Franklin Pierce. Provost Allan has been here for three months and he appears to be adjusting nicely to the hectic schedule of being Provost.

He enjoys his new job and feels that he will be very comfortable here at Northeastern. he's very optimistic about the future of the Northeastern's Academic Dept. He said, "I'll make sure all academic problems are heard, and try to do something about them."

The reception for Provost Allan made him feel the warmth that was shared by the people who attended and those who couldn't attend the affair. Entertainment was provided by Kokayi Alimayu who played background music, and songs that were sung beautifully by Ms. Harriett Kennedy. Wine and cheese and various other delicious foods were available for everyone to enjoy. The room was surrounded by paintings done by Dana Chandler.

Provost Allan spoke briefly after being introduced by Prof. Ramona Edelin, telling everyone how much he appreciated everything that had been done in his honor, then everyone continued to socialize and just enjoy being there among friends.



Professor Ramona Edelin and Provost Allan

Dave Brown Photo

Students charge discrimination on Social Council

by Michael K. Frisby
Onyx Staff

Four black students who have been attending Social Council meetings and functions since the summer quarter, have charged that they may have been "blackballed" from the Social Council.

The Social Council, plans and sponsors major social events on campus, such as concerts, films, speakers, performing arts, culture programs dances and discos. This organization also helps the assistant director of student activities, in scheduling and coordinating events in the Rathskeller.

It says in the Northeastern Student Handbook: "The Social Council is open to all students who participate."

But there are several black students, who will deny that claim. "I attended every single meeting since summer quarter," said Phyllis King, "and do you know that they didn't vote me on to the Council. They told me that they didn't know us well enough."

The procedure to become a full voting member of the Social Council, is to submit your application, then attend the meetings and participate in the Social Council activities. During the term the members on the

Social Council vote on the applicants.

During the election two weeks ago, all four of the black candidates were placed on the same ballot because "they had been coming the longest" sources said.

The seven members of the Social Council could vote for all four candidates, three, two or none. Thomas Gordon was the only black to get the four votes needed to become elected.

Seven white students were on the second ballot and two of them were elected to the Council, although they had just started coming to meetings in the fall. "And they were unfamiliar

faces," said one student.

Sharon Watson, a black, who did not get elected, said: "This is getting ridiculous. In the summer quarter, there were six openings on the Social Council, and when it came time to vote they decided to only vote in two members and hold the vote on the other four spots."

"I'll probably continue to go, but I don't know for sure. I'm very disappointed," she added.

Dene Brown, another black student, who said she has attended over 20 Social Council meetings during the two quarters, said she was disappointed because she was sick on the night of the election and couldn't come to the meeting. "I was very disappointed at the outcome of the election,

this is one of the few meetings that I have missed and I found out they wouldn't even vote on me because I wasn't there."

Chairperson of the Social Council, Mary Ann Bell, said: "The four black students were not blackballed. They came to all of the meetings, but did not participate in all of the events. We told members to vote on those who showed up and those who participated in the events. If they had showed up for the events people would know them. I resent the fact they chose to separate themselves from the rest of the Social Council, making this a black-white thing."

She said that not just the blacks were not voted in because they didn't come to events.

Jesse Jackson visits Northeastern

by Terri Caldwell
Dnyx Staff

On Dec. 31, Rev. Jesse L. Jackson spoke at Northeastern's Alumni Auditorium as part of Ford Hall Forum's speaker series. Rev. Jackson began his speech with his views about American interest in South Africa.

"A non-policy by the U.S. government towards South Africa is a policy," said the South Carolina-born Reverend, who is president of Operation PUSH (People United to Save Humanity), and a former aid to the late Rev. Martin Luther King, Jr.

"We must demand that American investments be divested and we must make our government make some decisions relative to South Africa. And we must make them now," Jackson added.

Jackson also blamed radio and television for "the death of ethics" in American society. "The electronic media has caused a lack of motivational excellence."

Jackson charged that popular music in our culture today is responsible for social erosion.

"One song says 'shake your booty,' another contains a woman's sighs of orgasmic pleasure and yet another shouts 'party, party, party! These values portray the glory of the weekend party and the thrill of the quick hustle. 'Songs like these deal with the rhythm of our butts and sex without responsibility, instead of rationality in our brain,' he added.

Jackson did not limit his media attack to the radio. "The television," said Jackson, "teaches cop and robber all day long, and they tell us who is more slick and vicious. Radio and television make us good baby makers and good killers, but they do not instruct us on how to be good people."

Jackson said the atmosphere in our society today is not good, "something has slid into our

society," said Jackson. "The result is that people who cannot breathe in it give up and walk out of life.

"Our people bought six-and-a-half billion dollars worth of liquor last year, yet how can we attain excellence if, when the doors of opportunity swing wide open, we are too drunk to stagger through?" he said.

Jackson also spoke on the topic of integration and busing. "Black people must work at breaking down the barriers of segregation, but in a non-violent way. Equality and parity in education is a must in order to advance U.S. society towards an eternal goal," said Jackson.

Jackson added, "We know there have been racial diversions; the issue is not the bus, the issue is us. The one thing worse than racism is cynicism. Racism is an external phenomenon that is in the heart of the racist, but cynicism is in the heart of the victim."



Onyx photo by Michael McCraw

Jackson said that whites reluctantly "allowed blacks to attend great universities and once we arrive if we go to some place other than the library, nobody really cares."

In an interview before his public appearance, Jackson cor-

rectly predicted that the black vote in the Presidential election would be pivotal. He said Ford's anti-city attitude would hurt him among black voters.

Jackson also said, "People need to work to develop their character, worth and self-esteem."

'Desegregation losses outweigh gains'

Dr. Frederick A. Rodgers at N.U.

"The victories of the school desegregation process do not outweigh the tremendous losses that have resulted," said Dr. Frederick A. Rodgers, professor of elementary education at the University of Illinois, Champaign-Urbana at Northeastern University recently.

Dr. Rodgers made his comments on, "The Effects of Desegregation on Students' Opportunity Structures," at the second of a series of lectures sponsored by the Northeastern's African-American Institute.

"The price blacks have paid for desegregation has been too high," said Rodgers, "and important opportunities for developing black students into leaders may have been destroyed in the process."

Rodgers has done extensive study on educational development, comparing growth before and after desegregation of public schools in North Carolina. His findings point to a drastic decrease in the number of black leaders in the educational system and black students participating in school activities, from 1963 to

1976 after desegregation went into effect.

"This means there is now a whole generation of young black people who are turned off to the educational process," said Rodgers. "They don't support the schools they attend, referring to them as 'their' school," rather than "our" school. And this has created an incredible void in the growth of the black community."

Rodgers believes that desegregation has robbed black youth of the intimacy they once had with black teachers and administrators when people from the black community ran the schools.

"We need to choose a new strategy that builds upon the reality of separation between blacks and whites," said Rodgers. "I don't mean separation in a physical sense, but rather a separation of self-assertion, as practiced by special interest groups and unions."

Rodgers feels a second wave of integration is forthcoming in the U.S., and stresses that this new era, unlike the desegregation push in the 60's and 70's, will be based on a negotiated agreement between the white majority and the



Dr. Rodgers

black minority.

"Each will have to accept the lifestyle of the other and develop a new educational posture to educate youth for a society of progress," said Rodgers. "This is a challenge we can ill afford to neglect."

People

By Michelle Turner
Onyx Staff

PEOPLE is a column which will appear in each issue of the Onyx. Each issue I will try to bring to the reader statements from people on campus reflecting their views on issues.

This week these questions were asked: "Do you feel that Northeastern is receptive to blacks?" and "Do you feel that Jimmy Carter will do more for blacks?"

Andrea Gayla, '80, Scorpio — "Northeastern is not receptive to blacks. They try to pacify us by giving us trivial things. Anything that is good for the black at N.U., you have to hound them, really hound them, 24 hours a day before they even consider it."

"I think he'll try to because he realizes that the black ballot is what put him in office and they can always put him out."

Akin Fadey, '77, Gemini — "They aren't receptive to me, not because I'm black, but because I'm a foreign student."

"I don't think he'll help the unemployment situation for the next two or three years. I don't particularly like the guy. He's like the lesser of the two evils. Maybe he will, maybe he won't. Who knows."

Sharon Jones, '80, (conscientious) Cancer. "I feel they're receptive to a certain extent. I feel that a lot of the black administrators are trying to get over on them, so when they (students) come to see them, they get a cold-shoulder attitude. Whites are receptive at times, they've never given me any difficulty. I think that they have a long way to go as far as to answering black students' needs."

"I feel that Carter's attitude towards blacks will be a definite change from Ford. Carter knows that if it wasn't for the black vote, he wouldn't have gotten elected. So I think he'll try a lot harder than Ford. Hopefully, blacks will be going somewhere with Carter."

Northeastern opens Educational Documents Center

Northeastern University has opened the first university-based Center for International Higher Education Documentation in the world.

The center has introduced a global perspective on academic fields of study, major educational associations, research centers, institutes and documentation centers, national systems of higher education the world over, and academic and administrative policies and procedures of international higher education.

Although there are many documentation centers on higher education and numerous area studies centers at other colleges, Northeastern's is the first to offer a facility for worldwide international education information.

An Advisory Board of the center will be selected from among the worlds foremost administrators and scholars in the field. In addition, the facility's staff will maintain existing contacts with a wide variety of libraries, ministers of education

and international organizations, in order to continually update the functions of the center.

Northeastern's President Dr. Kenneth G. Ryder said, "On our campus the international trend has been in evidence through an ever-increasing number of foreign student enrollments. It is also evidenced by the expansion of opportunities for international placement of students in cooperative work assignments and through the continuing stream of international educators, govern-

ment officials and other foreign dignitaries coming to the university to study cooperative education."

During this past year several foreign delegations, including Soviet, Japanese and German teams have visited the university to acquaint themselves with the cooperative system.

The center, which officially opened in October, will also be the repository for research files of the International Encyclopedia of Higher Education, edited by Dr.

The encyclopedia, to be published in the spring, was four years in the creating, and is a major international reference work on higher education. It will be the first publication to bear the imprint of the Center.

The center is under the direction of Mrs. Joy Viola, who has an intensive international educational background.

Project Ujima: A vital program

by Diane Riley Dnyx Staff

"I thought it was a club for black students."

"A college prep program for black students in black academics, that were not up to par."

Those were two of the views given by students on what they think the African-American Institute's Project Ujima is all about.

Project Ujima is not very known to the students at Northeastern. Some of the enrollees were not sure what Project Ujima was about. It is a program for students whose high school education failed to prepare them adequately for college-level studies.

Ujima from Swahili means

"collective work and responsibility." The understanding concept of Ujima begins with the development of a positive frame of reference. The development begins with students wanting and having strong support programs, learning labs and a respectable leadership modes for a continued development of this positive

attitude.

Many workshops were set up during orientation, including discussions about subjects ranging from grooming to metaphysics, tutorials, learning exercises, field trips, lectures and study groups. Mathematics and computer workshops were instituted during study sessions for fall quarter examinations.

Project Ujima started in 1974, with an enrollment of 19 students of whom three withdrew. In 1976 and '77, thirty-four students were enrolled, none have withdrawn.

Project Ujima expects constructive efforts, energies and discipline from its students, for it is a rigorous program with extremely high standards.

Freshmen reflect on Northeastern

by Marsha Pitts
Onyx Staff

This fall there seemed to be many activities provided for freshmen during orientation week. There seemed to be an all out effort to encourage the Class of '81 to like Northeastern. Now that they've been here awhile, many have formed their own opinion.

St. Claire Phillips, a commuter from Somerville, Mass., participated in most of the activities provided by the African-American Institute and felt the programs were both beneficial as well as entertaining.

Phillips, a Liberal Arts major said, "Number one there are more whites than blacks in the classes, so we (black students) should work together rather than competing against one another."

He attended two out of three workshops, and like most of the black freshmen, attended the dinner held at Dana Chandler's studio.

As far as social life on Northeastern's campus is concerned, St. Claire, along with two Project Ujima students, Daryl Gault and Dale Foy felt that a tone of monotony has developed. Dale did not feel as though she was a stranger on this campus.

"I knew a lot of sophomores

and middlers before I came. It was just a matter of meeting freshmen, which I was bound to do anyway," he said.

Commenting on meeting other freshmen the first few weeks, Daryl felt that "everyone was so, you know, 'How you doing?' 'What's your name?' Really friendly." After that, everything seemed to die down somewhat and everyone went into their own thing, he said.

St. Claire, being from the area, also did not feel uncomfortable here.

"I like this campus and I like the school. I partied this past summer and over the past year here. I didn't know anyone."

All three have been to social events on other campuses.

"I went to a party over at Harvard. It was pretty nice," Daryl said.

When asked if rumors about the African-American Institute would affect his dealings with it, Daryl said, "I thought about it."

"Not really, people tend to exaggerate."

On Project Ujima, Daryl said, "Most people don't even know what it means, some know, some don't. It doesn't bother me," Dale added, "It doesn't bother me and I don't feel segregated." Without the help of Ujima, I don't feel I would have gotten into this course.

"If the occasion ever arose, I know Ujima will be there to help me," Daryl said.

Announcements

Harriet Kennedy, a Senior in Art History at Northeastern University will perform as the Soprano soloist in "Handel's Messiah" with the New England Choral Society; with full orchestra at:

NORTHEASTERN
UNIVERSITY
December 1, 1976 (Wednesday)
8:00 p.m.
Tickets: \$0.75 Students;
\$1.50 Public

- CRAM SESSION -

The African-American Institute Library will have EXTENDED HOURS during the weeks of December 6th - December 17, 1976.

Monday - Thursday
9:00 A.M. - 2:00 A.M.
Friday 9:00 A.M. - 10:00 P.M.

We hope you will take Full Advantage of this opportunity.

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ENTERTAINMENT

National News

Denver tenants reach agreement with apartment management; Living conditions called 'deplorable'

Denver, Predominately minority tenants and management of Denver's Parkhill Gardens Apartments have signed an agreement ending a months-long dispute over the quality of maintenance and alleged "deplorable" living conditions, the Community Relations Service announced.

CRS Director Ben Holman said the agreement is expected to relieve tension between Parkhill Gardens' mostly black and Chicano tenants and management that culminated in several

unproductive meetings and a threatened rent strike.

Under the measure, Wilson-Harshaw Properties, Inc., the complex's manager, will:

- Repaint the exterior of all buildings in the complex.

- Repaint the interiors of apartments that have not been redone in several years.

- Make repairs needed in all apartments and install new laundry room locks within 30 days.

- Add lighting in and around the apartment complex to improve security.

- Thoroughly clean common areas used by all tenants, such as the laundry and storage rooms.

- Increase efforts to maintain the grass and other landscaping.

Tenants agreed to pay for repairs caused by negligence, to use only the rear yards of buildings for recreation and social affairs, to curb littering, and to temporarily vacate their apart-

ments when necessary to accommodate extermination efforts. The two sides agreed to meet whenever necessary to resolve future maintenance and other tenant-management problems. The management also asked tenants to refer potential new residents from among their own acquaintances.

Parkhill Gardens is a five-building complex with over 200 tenants. Originally all white, its tenants are now mostly blacks and

Chicanos. CRS was asked to help resolve the dispute over maintenance last August. Mediator Ed Cabell and conciliator Wilbur Reed, both assigned to the agency's Denver office, worked out the agreement.

CRS was created by the 1964 Civil Rights Act to assist communities beset by racial conflict. The agency mediates when the parties involved believe that negotiation is likely to produce a lasting settlement.

Salt Lake City Police will train apprentices

Salt Lake City, Utah, Officials of Salt Lake City, Utah, will design a new police apprentice program and review testing procedures for police officers and fire-fighters under an agreement mediated by the Community Relations Service (CRS) of the U.S. Department of Justice.

CRS Director Ben Holman said today the agreement is the result of an agency effort to improve relations between the city and the

Black community.

The measure was signed by the Public Safety Commissioner, the Police Chief, and representatives of the Concerned Black Citizens on Law Enforcement Committee.

Under the agreement, the police department will establish a formal training program for young apprentices. Recruits will undergo from one to three years of training before becoming eligible at age 21 for the civil service police exam.

City and police officials will submit the recruitment regulations to Black leaders to identify potential minority candidates for possible placement.

The agreement also calls for the review of police and fire department testing procedures, and requires city officials to meet with consultants in developing a new validated test of performance. These tests, as well as the police apprentice program, will require Civil Service Commission

approval before final implementation.

The pact also established provisions for regular police-community meetings to foster greater minority involvement in problem-resolution.

CRS became involved in Salt Lake City last July following a racial disturbance at a County-sponsored picnic in Liberty Park. Local NAACP leaders alleged police harassment and over-reaction, and asked CRS to mediate

the dispute. Mediator Ed Cabell of the Denver, Colorado, regional office worked out the final agreement.

CRS was created by the Civil Rights Act of 1964 to resolve disputes arising from allegations of racial or ethnic discrimination. The agency mediates when the parties involved believe that negotiation is likely to produce a lasting settlement.

Suit filed against Chrysler Corporation

The U.S. Department of Justice recently filed a civil suit charging that the Chrysler Corporation manufactured more than 9,100 1976 model Plymouths and Dodges with improper emission-related parts.

Attorney General Edward H. Levi said the suit brought at the request of the Environmental Protection Agency (EPA) was filed in the U.S. District Court for the District of Columbia.

The suit charged the automobile manufacturer was in violation of the Clean Air Act, which

prohibits the sale of any new vehicle unless it is covered by a certificate of conformity issued by the Administrator of EPA signifying that the design specifications for a new vehicle will meet Federal emission standards.

The suit said Chrysler, in providing the test vehicles designated by EPA, equipped its test engines with a different emission control device, a device known as the exhaust gas recirculation amplifier, than those which were specified to EPA for installation on its 1976 vehicles.

Three of the accused are aliens who live in the United States, and four are naturalized United States citizens.

INS will begin proceedings to deport the aliens and will send to the Justice Department's Criminal Division a recommendation on court action to revoke the citizenship of the four who have been naturalized.

If citizenship is revoked by the court, INS can then begin deportation proceedings against these persons.

The accusations include murder and atrocities, primarily against Jews in Eastern Europe.

U.S. may arrest 7 for war crimes

The Immigration and Naturalization Service is considering proceedings against seven persons in the United States who are alleged to have committed war crimes during and prior to World War II.

The decision follows the return from Israel of Paul Vincent, INS chief trial attorney, who was in that country with other INS attorneys interviewing witnesses of the crimes.

They interviewed 32 potential witnesses. Signed affidavits have been obtained from all of them. All indicated a willingness to come to the United States to testify in person.

Education Fair at N.U., Sat., Dec. 11th

Roxbury, The South End, Charlestown, The schools in these areas are working to make your child learn better. Come and find

out how they're doing it, at the District VII Educational Fair, Sat., Dec. 11th at Northeastern University's Ell Student Center Ballroom.

The Fair is open to the public and child care services will be provided. For further information, contact Joan Koffman at 437-2192.

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Clearly Black

is

loving black people
each and every one
from the depths of an understanding that
African People have a cultural mission to
carry on together
undying love for Black People

Clearly Black

is

respecting black people
each and every one
because respect is due
our potential for struggle which we must
wage together

Clearly Black

is

making a commitment
to some individual black folks
which you seriously maintain
so the Nation can be built
from family
real and strong

Clearly Black

is

profoundly enjoying Black People
who wear our culture on their faces
explain it
in their movement
illuminate it

through their creative genius

protect it

through their righteousness in struggle

caress it

with their laughter

Clearly Black

is

knowing well our teachings
which extend backwards from now to
antiquity
using our ancestors' and elders' great
wisdom
practicing our accepted ideology
every day

Clearly Black

is

mutual accountability
a sacred responsibility
to maintain values and standards and ideals
together
to identify and correct those of our group
who do not
together

Clearly Black

is

victimization
everywhere
whether colonial
or neocolonial
bringing death
whether violent
or slow
everywhere
whether that
triggers
knows it or not
everywhere
death

Clearly Black

is

understanding that our cultural evolution
through struggle
will make greater human evolution possible

Clearly Black

is

Nguzo Saba
through which we achieve solidarity and
strength
before we contaminate our culture we must
achieve solidarity and strength
we will know our victory when we see it

Clearly Black

is

sitting down with those who
love respect and enjoy Black
to define and develop our culture

Clearly Black

is

our service
our style
our music
our realness
our art
our understanding
our fashion
our genius
our sorrow
our humility
our faith
our joy
our sacrifice
our humanity
our labor
our goodness
our loving
pure as they remain
no matter who exploits them

Clearly Black

is

being clear
about living for our people
and through us for the All



Onyx Photo by Mike McCraw



Onyx Photo by
Cleora Francis

Editorials



FOR de TUTE

You change directions
You change the map
For the people
You must stand
For the meaning of your name
If you change your name
You must change your game
For the meaning of your name
State the principle of your game
If you live by this
Why cling to that
If you swing and miss
Why stay at bat
Hope you know ...
Stay away from that so-called
Intellectuality Game
... and the illusions of contentment
Set the rules here and now
Or we separate in Spirit
Like time and space
Or even like a castration
In acknowledgement of being "technically
alive"
—Don't misinterpret
See it for truth
Notice how silent intentions gain results
From under your feet
Nothing
... but red and black
That your style has been changing is not
amazing
Style and color of leaves change
Though not because of forces uncommon
Simply because it is their nature ...
That people no longer flock to you
Is this your nature
Is it your nature to grow old and empty
At young times
Or is it your nature
To grow young in voice
At old times ...
What will be your nature
When judgement comes
Don't stop to start/CONTINUE
Reach for the children and embrace
Reach for the children
In creation
Destination
Reach for the children
And you will reach your self into a harvest

B.K.J.

Brian-Keith Johnson

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Scenes from N.U.'s past



Northeastern has contracted 'Urban Paranoia'



It should not come as a shock to N.U. students that personnel at the university are insensitive to black students. Yes, that's right, **BLACK STUDENTS!**

It is evident in the university's policy (particularly a Dean of Students memorandum on March 18th, 1976, concerning "Admission To Student Sponsored Events.") It is also evident in the manner in which public safety officers (Campus Police) responded to students Ms. Mary Desrosiere and Ms. Barbara McArthur, and others. They are also guilty of hiring inexperienced (rookies) and unprofessional personnel to important positions. Also, the politics involved with the Tavares concert, allegedly to prevent the possibility of having a concert filled with disorder similar to the "Mandrill" concert (Onyx spring '74 issue) were downgrading to the Black community.

To begin with, The Dean of Students Office issued the following memo on March 18th, 1976:

Northeastern University
Office of the Dean of Students

TO: All Concerned
FROM: Dean Christopher F. Kennedy
SUBJECT: Admission to Student-Sponsored Events
DATE: March 18, 1976

"Because of the increasing

number of social events taking place on the campus, it appears to be in order that the University policy regarding them be restated. Unless specific arrangements have been made in advance with my office, admission to all dances, mixers, concerts and related events sponsored by student groups is limited to full-time Northeastern students and their guests. Sponsorship must be clearly indicated on tickets, posters and other forms of advertisement.

A properly validated Identification Card must be shown at the time of admission. Abuse of the guest privilege will result in denial of admission to those concerned."

C. F. Kennedy

Northeastern is in Roxbury, nevertheless it seems appropriate for the university to say "Boston," so that students won't be alarmed or frightened away. Whenever social events are taking place on campus such as dances, concerts (Mandrill, Tavares) etc., members of the black community are naturally interested in attending the events to socialize, with other people.

The Dean of Students Office memorandum (policy) indirectly eliminates members of the black community from coming on campus to socialize. And at the same time, creates a situation that divides black people, by making

those privileged for being college students, and those unprivileged for not being college students. Thus creating an elitist structure, and at the same time this creates animosity among the two divisions (can you dig it?).

Also it is Northeastern University, which spreads across the black community occupying valuable land, which could be used for community purposes or housing; both badly needed. Also it is the university that daily, draws traffic and people through the area.

This policy is also unfair, (to be mild) because Northeastern and other universities, are the ones that have the mechanisms to give events; like concerts, when on the other hand the community doesn't.

The Tavares concert clearly illustrates how this policy is implemented. First, there was only advertisements on campus. Secondly, posters stated: "I.D.'s ONLY." Thirdly, it was agreed upon by administrators that there would be "No advertisement on the radio," simply to avoid from having trouble similar to "Mandrill."

For those who are not informed about "Mandrill," please, if you are not, be seated. First of all it was a struggle to get Mandrill here. Black students had to protest to get them here (which is an example of what **STUDENT POWER** is, once we get together

in **UNITY**).

Finally, when Mandrill was here, folks that were at the door waiting to get in the concert, got impatient and rushed inside. Most of the folks that rushed inside had tickets. Oh yeah! also there was a brief rumble and an officer had his revolver taken.

The incident was blown up by the press, implying that folks from the black community stormed through the gate. Naturally, N.U. put the burden on the black community, when the fault lied on the security that was organized poorly.

At the Tavares concert, the security was set up as if they were anticipating another attack on Pearl Harbor. Security was very well organized this time, because the administration learned from the Mandrill concert.

Also perturbing was the presence of the officer at the concert who had recently, unprofessionally interrogated Ms. Mary Desrosiere for allegedly stealing pocket-books on Oct. 7th (Onyx Oct. 16th issue).

Why was this officer at the concert, who recently illustrated insensitivity to a black student (Ms. Desrosiere). Especially when the university officials rationalized to the student was the the officer's conduct was attributed to his youth and inexperience on the security force.

How can this officer handle a

crowd if they got rowdy, if he can't handle himself professionally with one person? Perhaps his superiors should answer that question to students.

It seems that, because one is black, then he/she is suspect ("on a large urban campus"). Particularly, the way blacks are treated on this campus.

It appears that Northeastern is **SOUTH AFRICA, MASSACHUSETTS!** One can hear the overtones; "Are you an N.U. student?" "Let me see your I.D.?" etc., etc., etc.!

When one begins to analyze slavery to the present, A Big question pops up: "Were the **BLACK CODES** ever abolished?"

In conclusion, perhaps N.U. on a grand scale can use some therapy, in order to deal with its insensitivity to black people, so that their personnel will be able to deal sensitively. Also, the administration needs to stop promoting Roxbury (a predominant black populated area) with high crime rates. This is truly an act of Racism when whites and some blacks are made to believe that, black people and crime are both inherently related.

PEACE
EACH ONE
TEACH ONE

South Africa

Congressional Black Caucus issues

South African mandate

There comes a moment in the affairs of humankind when honor requires an unequivocal affirmation of a people's right to freedom with dignity and peace with justice.

This is such a moment. The intransigence of white settlers in Zimbabwe and Namibia and the bloody repression of Blacks in South Africa have created explosive environments which threaten world peace and raise the spectre of an internationalized anti-colonial war which could have an ominous impact on race relations in America and abroad.

Inaction in face of such a threat is betrayal of our future — betrayal of humanity, betrayal of the long line of black men and women who have given their lives in the struggle for freedom.

Conscious of our duty to speak, and recognizing our responsibilities to humanity and to the revolutionary ideals of our forebears, we, the descendants of Africa, meeting in Washington, D.C., on this 200th anniversary of the first modern war for independence, proclaim our unwavering commitment to immediate self-determination and majority rule in Southern Africa.

We do this because we are African-Americans, and because we know that the destiny of Blacks in America and Blacks in Africa is inextricably intertwined, since racism and other forms of oppression respect no territories or boundaries.

We do this because we are African-Americans and because we have a mandate from our revolutionary predecessors: from Crispus Attucks to W.E.B. Du Bois, from Dinizulu to Amilcar Cabral, from Martin Luther King to Malcolm X, from Nkrumah to Lumumba, from Nat Turner to Whitney Young, from Sojourner Truth to Mary McLeod Bethune, to proclaim the truth of the Revolution of 1776, which is also the truth of the Revolution of 1976 in Southern Africa.

In this spirit and with this understanding, we contend that it is mandatory for all Americans, and especially Americans of African descent, to understand the root causes of strife in Zimbabwe, Namibia and South Africa.

The first root causes are despotism and racism that serve to polarize the white government and the African majority.

Nevertheless, African leaders clearly stated in the Lusaka Manifesto of 1969:

We are not hostile to the administrations of these minority ruled states because they are manned and controlled by white people. We are hostile to them because they are systems of minority control which exist as a result of, and in pursuance of, doctrines of human inequality.

Europeans, who are interlopers on the African continent, can no longer, as a minority group in Southern Africa, arrogate to themselves with impunity the right to:

- Deny universal franchise and African majority rule.
- Decide who shall control the nations' arable land and productive resources.
- Deprive Africans of fundamental civil rights and civil liberties, such as: freedom of assembly, freedom of political and family association, freedom of speech, freedom of press, freedom of education, freedom of petition the government for redress of grievances, freedom against unreasonable searches and seizures, and the right to bear arms.
- Arbitrarily kill and imprison Africans and their allies who peacefully protest the condition of oppression.

The second root cause is the continuing violence by the Europeans to sustain institutions of racism and exploitation.

The people of Zimbabwe, Namibia and South Africa, and the independent African states acting in their behalf, have tried for more than half a century through petitions, representations, negotiations, peaceful demonstrations, appearances before the United Nations and through appeals to international tribunals to achieve self-determination through majority rule. The 1969 Lusaka Manifesto spelled out the preference for peaceful change in unambiguous terms.

We have always preferred, and we still prefer, to achieve it (liberation) without physical violence. We would prefer to negotiate rather than destroy, to talk rather than kill. We do not advocate violence. We advocate an end to the violence against human dignity which is now being perpetrated by the oppressors of Africa ... But while peaceful progress is blocked by actions of those at present in power in the states of Southern Africa, we have no choice but to give the peoples of those territories all the support of which are capable in their struggle against their oppressors.

It is with a sense of historical justice that Americans should recall their own revolution against tyranny and the passage of the Declaration of Independence which states:

But when a long train of abuses and usurpations pursuing invariably the same object evinces a design to reduce them (the governed) under absolute despotism, it is their right, it is their duty to throw off such government and to provide new guards for their future security.

It is a matter of fact and history that these peaceful efforts have never received the full support of western powers. Multinational corporations and industrialized nations, headed by the United States and including Great Britain, France, Germany, Israel and Japan, which collectively account for over 60% of all trade with South Africa, reinforced the white minority ruled regimes through expanded investments, violation of economic sanctions and arms



embargoes, and by sales of military related equipment and nuclear technology to South Africa. It was only after the failure of these peaceful initiatives and the breakdown of the Ian Smith-Joshua Nkomo negotiations in Zimbabwe last March, that African leaders decided they had no other recourse but to escalate the armed struggle.

In return for their forbearance, Africans have been forcibly removed from their land, subjected to constant harassment and arbitrary arrest through the system of pass laws prohibiting free movement within their own country, cut down in "hot pursuit" raids launched from South Africa and Rhodesia, tortured and murdered by a brutal white police and security establishment and forced to endure a slow death through deprivation.

We express solidarity with Africans protesting racism and oppression in the streets of Soweto, Port Elizabeth, Capetown, Johannesburg and elsewhere. Our experience in the United States has indicated that progress is possible only when white begin to share the suffering. We are proud that we have exported black consciousness and revolutionary ideals, for we know that Blacks in America cannot overcome until all African peoples are free in Soweto and in Sydney, in Salisbury and in Sao Paulo, in Windhoek as in Paris, Ottawa and Nottingham are free.

The third root cause is economic exploitation. White racist minorities in Zimbabwe, Namibia and South Africa have expropriated the best land, control all productive resources and

cont. on next page

Bias in Texas

Kilgore, Texas, The Department of Justice has filed a civil suit charging the owner of a restaurant in Kilgore, Texas, with refusing to serve black persons and racially mixed groups.

Attorney General Edward H. Levi said the public accommodations suit was filed in U.S. District Court in Tyler, Texas, against Donald F. Fairbanks, owner of Elaine's Lounge.

The suit said Fairbanks violated the Civil Rights Act of 1964 by refusing to serve blacks, except on a carry-out basis, and whites in the company of blacks.

The suit asked for a court order enjoining Fairbanks from engaging in any racially discriminatory practice and requiring him to post notices that he will serve all persons without regard to race or color.

Black Caucus mandate

access to employment, pay less to Africans who work more, and enjoy one of the world's highest standards of living because of their exploitation of African labor. South Africa, like the south in America, has been built through the sweat and blood of Blacks.

The African continent's vast mineral wealth includes all of the 53 critical raw materials required for industrial expansion in the West, such as copper, manganese, uranium, vanadinite, bauxite, and iron ore. Nigeria is a principal supplier of oil to the United States, and United States trade with Africa is increasing faster than it is with other parts of the world. In addition, African nations are rapidly becoming important areas of American private investment.

However, African and other peoples and nations of color will no longer tolerate the seizure and control of their wealth and labor by Europeans. They have demanded permanent sovereignty over their natural resources, promulgated a Charter on the Economic Rights and Duties of States, and called for a just New International Economic Order.

For these principal reasons, we reaffirm our commitment to the twin goals of the Pan African movement since its creation in 1900 by Africans from the Continent and the New World: self-determination and freedom for all African peoples.

Nationalism, not communism, is the African response to these three root causes. A people's quest for freedom is a driving, unyielding force. Freedom and self-determination are objectives that have always been obtained by whatever means necessary. To suggest that nationalists are motivated by communism, or that those who achieve independence through the assistance of socialist countries will perforce become communist satellite states, is to ignore African political history. African nationalists have not and will not give up colonial domination for communist domination. The issue is not the choice between democracy and communism, but rather the authority and the power to decide for oneself a preferred system of government.

We recognize from our own civil rights experience in this country that western societies often find it expedient to blame protest against failures in their political systems on communist infiltration. But to do so in the Southern African context is to confuse the issue and to align the United States once again with the racist forces of reaction and totalitarianism against the advocates of self-determination and progressive change.

Tyranny, whether of the left, or of the right, is anti-democratic and must be opposed. Apartheid and racism are the most pernicious forms of totalitarianism because they are selective in their repressive impact on the citizens of a state for no reason than the color or one's skin.

It is false to portray the incumbent South African and Rhodesian governments as bulwarks against communism, for it is their very existence that forces Africans to struggle to end their oppression, and in face of racist intransigence, to seek allies from responsive governments without regard to ideological persuasion.

The escalating conflict in Southern Africa, and the real possibility that this situation could lead to a wider war if appropriate action is not taken, makes a Black American consensus on U.S. policy toward Africa all the more urgent.

The history of our common struggle and recognition that our cause is just have brought us this day to proclaim that:

- (1) We believe South Africa is the main barrier against majority rule in Southern Africa because of its continued illegal occupation of Namibia, its refusal to implement economic sanctions against Rhodesia and its unwillingness to share political and economic power with Blacks within its own borders. Specifically, if present negotiations fail or are unacceptable to African liberation leaders and the African people of Zimbabwe, Namibia and South Africa, the President of the United States should:
 - Support a finding in the Security Council that South Africa's continued illegal occupation of Namibia is an act of aggression and a threat to the peace, calling for action under Chapter 7 of the United Nations Charter.
 - Provide assistance, both humanitarian and military, to the liberation movements through the Organization of African Unity.
 - Impose a mandatory arms embargo against South Africa and a stoppage of shipments of equipment to be used by the military, including all technology and nuclear material.
 - (2) We totally support the liberation of Southern Africa from white minority rule by means of armed struggle, where necessary, and affirm the right of the African liberation movements to seek necessary assistance from whatever sources available to achieve self-determination and majority rule. We firmly reject the notion that such assistance implies external domination within a Cold War context. However, we are unalterably opposed to external intervention from whatever quarter designed to thwart the inevitable extension of African freedom to the southern tip of Africa.
 - (3) Negotiations can achieve a genuine peace only when they occur between the contending forces. High level diplomatic involvement by the U.S. and other powerful, concerned states can be of positive assistance but they can be considered "successful" only when they achieve the full liberation of the suppressed people. In light of this principle we call to the representatives of the Front Line States and the organized fighting forces of the suppressed populations for the standard by which to judge the success of good will negotiations involving third parties. Transitional arrangements to majority rule must include an opportunity for the organized fighting forces to participate in the drafting of constitutional arrangements and the free public discussion and voting which is required for their ratification.
- Therefore, we support the Five Front Line Presidents in their call on the United States to support the Freedom Fighters if Prime Minister Vorster and Mr. Smith obstruct the fundamental changes which the struggle in Zimbabwe is on the verge of accomplishing.
- Similarly, we oppose United States support for any settlement in Zimbabwe and Namibia that compromises the freedom of Blacks in South Africa.

And in this connection, we urge the Administration to call upon South Africa to release its political prisoners and to begin negotiating with them and other black leaders toward the establishment of a real democracy which guarantees majority rule and human rights for all.

- (4) We strongly condemn the Pretoria Government for crimes against humanity through its wanton killing of hundreds of African youthful demonstrators and its wholesale detention without legal redress of Africans and their allies. We urge that the U.S. provide special political refugee status similar to that accorded to the Cubans to Africans forced to emigrate from Zimbabwe, Namibia and South Africa because of political repression.
 - (5) We, in support of the Organization of African Unity, oppose any U.S. Government recognition of the Transkei and United States corporate investment in that "Bantustan" whose independence will deny Africans their birth-right to full economic and political participation in the entire Republic of South Africa.
 - (6) We reject any U.S. policy that stresses "Minority Rights" rather than "Human Rights" in Southern Africa, since minority rights in that context implies the preservation of European privilege. Therefore, we question any large-scale financial subsidy of "Minority Rights" for Rhodesian Whites, which would serve to reward the villains at the expense of the victims.
- Moreover, we denounce those pronouncements by Administration officials that repeatedly speak of the need for "moderate leadership" or "responsible government" and any policy which interferes with the right of the people to decide for themselves their system of government. Neither the United States nor any other power has the right to impose any government on the people of, Namibia, Zimbabwe or South Africa. Self-government is the most unalienable of all rights.

- (7) We believe that independence in Namibia — including Walvis Bay, the principal port presently considered part of South Africa — must be achieved according to the guidelines set forth in Security Council Resolution 385 of January 30, 1976, which demands that South Africa withdraw and end its illegal administration of Namibia, and transfer power to the people of Namibia with the assistance of the United Nations, that it release all political prisoners, hold free elections under United Nations supervision and control and "abolish all racially discriminatory and politically repressive laws and practices, particularly bantustans and homelands."

SWAPO must have a principal role in any negotiations. The Turnhalle Conference should have no standing whatsoever since it excluded SWAPO participation and is the creation of South Africa.

- (8) We urge proper recognition of the expanded potential of the United Nations as a fully representative body. The people and government of the United States must accept the changing perspective of U.S. interests among the family of nations, and work within the United Nations and its affiliated institutions to deal with the emerging North-South issues which are the principal sources of tension and potential conflict in global affairs. Majority ruled African nations now constitute nearly one-third of United Nations membership, and consequently, are a pivotal group in that body.
 - We urge the U.S. to join the Council on Namibia, contribute to the U.N. Trust Fund, and we condemn the use of the veto by our government in the Security Council to protect South Africa.
 - (9) We urge our government to recognize the People's Republic of Angola and support its admission to the United Nations. The PRA has joined the other Front Line States in efforts to obtain an appropriate settlement in Southern Africa. U.S. alignment on the same losing side with South Africa during the Angolan conflict demonstrated the bankruptcy of the government's Africa policy. This error should not be perpetuated. A normalization of relations with the Angolan Government will facilitate any U.S. involvement in bringing about a just peace in the region.
 - (10) We condemn the role played by United States and other foreign corporations and banks, which by their presence and activities collectively have participated in the oppression of Blacks and have undergirded the repressive white minority governments of Southern Africa. No longer must Mr. Vorster be able to exact U.S. political support as ransom for America's hostage private corporations. Multinational corporations must recognize that the South African economy is not sound, and that the investment climate there is no longer favorable. The government should institute a program of tax disincentives to U.S. corporations operating in South Africa, Zimbabwe and Namibia. And should those corporations remain unprepared to use their leverage to bring about concrete steps towards economic and political justice in South Africa, and to operate there, in Namibia and in Zimbabwe on the basis of fair and non-discriminatory employment practices, humane working conditions and just compensation for the exploitation of African resources, they should withdraw.
 - (11) We challenge the Judeo-Christian community, the labor movement, the media and the political, business, and civic leadership in this country to see that our government upholds its values and its historical commitment to self-determination, freedom and justice, and to understand that the appeasement of South Africa can only invite an escalated war that will exacerbate racial tensions in the United States.
- Finally, in turn, we commit ourselves to mobilizing Black Americans and others of good will to formulate and support a progressive U.S. policy toward Africa. And we state our opposition to those Blacks who will work directly or indirectly to support white minority regimes in Southern Africa.

Housing suit settled in N.Y.

The U.S. Department of Justice has obtained a consent decree requiring two associations of homebuilders and apartment owners in New York suburbs to adopt equal rental standards for working wives, working mothers, single women and single parents.

Attorney General Edward H. Levi said the partial consent decree was entered in U.S. District Court in New York City, resolving a recently filed housing discrimination suit.

The decree was signed by the Builders Institute of Westchester and Putnam Counties, Inc., and the Apartment Owners Advisory Council. Both are based in White Plains, New York.

The institute is a trade group of some 700 persons and firms associated with the homebuilding industry. The council, a part of the institute, is comprised of some 600 apartment owners and managers in the two counties.

The suit charged that the two groups have violated the Fair Housing Act, which prohibits sex discrimination in housing, by adopting rental standards that recommend against considering the income of a wife under the age of 35 and against renting to working mothers.

The institute and council admitted that they recommended the rental standards but stated that it was always their intention to comply fully with the law.

Pakistani couple indicted for holding youth in servitude

A Pakistani couple was indicted by a federal grand jury recently on charges of bringing a 10-year-old girl from Sierra Leone into the United States illegally and forcing her into involuntary servitude in their Miami home.

Attorney General Edward H. Levi said a five-count indictment was returned in U.S. District Court in Miami, Florida, against Syed Riaz Hussain Shah and his wife, Ishrat Majeed.

Shah, a landscape ecologist and former regional conservator of forests in Sierra Leone, was a professor at Miami-Dade Junior College. His wife is an anesthesiologist.

The indictment charged the Shahs with holding the child, Rose Marie Iftony, in involuntary servitude from Aug. 12, 1974 to Jan. 28, 1976, by making her labor against her will and preventing her from leaving.

The indictment said the Shahs brought the child from Nassau, Bahamas, to Miami with falsified Immigration and Naturalization Service entry forms representing that the child was Mrs. Shah's niece, although they are not related.

Last January, the child, one of 13 children of a widow in Sierra Leone, was placed in a welfare home in the custody of the Florida child welfare agency.



NSCAR holds S. African panel

by Delores Greenlee and
Francine Walker

Onyx Staff

"On June 16th, South Africa was ablaze with fire bullets and fire hitting bodies," said Herbert Vilakazi, who was an eyewitness to the Soweto rebellion on June 16, 1976.

Speaking at a panel on South Africa at the N.S.C.A.R. convention on Nov. 20th at Boston University, he added: "There is no justice in South Africa when four million whites hold twenty million blacks as slaves."

"Law and order is the police destroying life and limbs of blacks," Vilakazi looked very sympathetic as he carefully, and slowly spoke of the events he experienced in South Africa. He talked about poor wages, education, living conditions and struggles of the blacks.

"The struggle can be no other way but violent," he added. In comparing the United States to South Africa, he said: "Many rules used in South Africa to control blacks, are similar to the ones used to control slaves in South Carolina."

He said in a system of Apartheid:

1. Black culture is suppressed, black artists are arbitrarily thrown in jail, and schools are separate and unequal.

2. No black political organizations are permitted, unless they meet the approval of the white government. Any organizations that stand for black rights instead of supporting Apartheid are outlawed. Six million black workers are denied the right to form trade unions....Police have unlimited authority to terrorize blacks.

3. Blacks must carry identification passes at all times to exist. If they fail to produce it for white authority, they are arrested. Residency laws further restrict blacks to tribal homelands. Blacks working in urban centers have special permits to live in segregated townships. Soweto has become a famous one of these and center of the rebellion.

4. Wages are maintained at the poverty level.

Jeff Baqwa, leader of the South African Student Organization (SASO) was also a speaker. Since June 1974, he was supposed to be restricted to a certain area until 1978. He was not supposed to

attend meetings, funerals or any other types of organizations.

"When I make a move everybody will know. I'm here, and they still don't know how I left," he said.

Baqwa said: "Brother Kissinger suffers from disillusion. Kissinger should have realized that the United States has no part in South Africa's affairs, and cannot restrict it."

"We're not going to turn to enemies again. We have found new friends, that's why Kissinger will not succeed in Africa."

He talked about how the American media distorts the issues. He feels there is too much emphasis on Apartheid. "Media wants to use it for their own purposes. Blacks now realize the illusions they've tried to assert are false. The struggle is going on because we want our land. We're not interested in moving signs from toilets, we're not interested in sitting with whites." He shouted out his last words: "We need your help as much as you need our help."

The next speaker, Tsiesi Mashinini, president of the student representative council in Soweto, was given a standing ovation after his introduction. The Master of Ceremonies commented that Tsiesi's name in English means "trouble." This nineteen year old man is the most wanted man in Africa. Because of this he fled to London, England and began a nationwide tour against racism," he said.

On June 16th, he and a number of students organized to uprise against the whites. They went on the streets and demonstrated. "The media lied by saying we were not armed and the police were. That is wrong. We were armed to the hilt with blackness, black cards and black posters, shouting power to the people. If any disturbances started, the plan was to break up into groups of three or four and return to their schools."

We were peaceful, but the police opened fire on 20,000 people. There was no communication between police and students," he said.

"The press has tried very hard to conceal the figures of white people that died on the 16th. I was there, over 100 whites died on the 16th. At a hospital just outside of Soweto, men were wounded on genitals. The press said 176 blacks were dead, names were removed from their bodies and numbers

were on their foreheads, the largest number I saw was 368.

"When Kissinger addressed the students, they shouted, 'Kissinger go home.' We don't want him in Africa, he represents Western Imperialism," he said.

As he stopped from time to time within the speech he seemed to relive every experience. He told of deaths of children eight and nine years old. And of many people beaten up and brutalized by police. He told of his fellow comrades in detention and dead.

He told Americans what he wanted them to do: "When America pulled out of Vietnam, it wasn't because the Vietnamese were too strong, but because there were uprisings in the country. We ask you to support us, and get Americans out of our country." In his closing words, he read a poem: "We beg your pardon South Africa," which was written by a friend of his that has been in detention for the past eighteen months because of the rebellion. After which he was given another standing ovation.

The fourth speaker was Synos Mangazza, chairperson of the Zimbabwe African National Union (ZANU). "The name Rhodesia was given by a sick individual from Britain who decided to come to South Africa to recover in the sunshine. Physically he was well, but mentally he was a sick man. The freedom fighters named it Zimbabwe, but it's still Rhodesia to the white media," he said.

He spoke of the rebellion by saying, "This was the first time we realized guns could kill whites as well as blacks." Outraged he slammed his fist on the podium saying his final words: "We are going to fight for Zimbabwe to the last man and after we finish we'll free the rest of the country."

Courtland Cox, Secretary-General of the 6th Pan-Africanist Congress said the United States is tied into Africa economically by supplying raw materials throughout the world. "The United States wants vast control and doesn't want the Soviet Union or China inside," he said. He also feels the American policy will not change even with a change in administration. Speaking of Carter, Mr. Cox said: "There's an old saying we used to say when Nixon was President. It will be four more years with Carter."

August Numitz was the next speaker. He is an instructor of African Studies at the University

of Minnesota. His speech was short, but his comments were straight to the point. "Martin Luther King and Malcolm X inspired South African students to rebel."

The people at the conference were concerned people who wanted to know exactly what they should do and how to do it. Instructor Nimit said: "The movement must be broad and independent with demands that can immobilize it. It must be non-sectarian, and a democratic movement must include all people of all races that agree the United States must get out of Africa. Let us go forth and build a movement that will dwarf the anti-war movement."

William Booth was the final speaker. He talked as if he were a preacher, and had the audience jumping like they were in his church. He received numerous applause throughout and after his speech.

He is President of the Board of the American Committee on Africa, he also works in the New York State Supreme Court and has traveled all over Africa. He went to see how people were tried, but he only saw what the white court was like. He went into a court for black people and he was taken out with guns and arrested. He was held until after court hours, so he could not return to the court.

He told tales of four cities where malnutrition and genocide were being practiced. He told the Chief of Bumdada, who says his people have been learning to govern themselves since 1963. "How can they be independent when they have white secretaries hired by the South African government. Man, you can't have independence unless you take it, it can't be given to you."

The Judge told a story about Jeff Baqwa, leader of SASO. In 1971 the judge was at Ohara University, during White Republic Day. Jeff Baqwa and some other students came too and they wanted him to tell them everything about Malcolm X, Martin Luther King, Stokely Carmichael and black power.

"The U.S. government directly supports the apartheid regime in Southern Africa by massive investments of U.S. corporations. Under pressure from black freedom fighters the U.S. government publicly supports the concept of black majority rule while

giving verbal backing to blacks," he said. "The U.S. talks to Vorsters on continuing aid through discreet channels, in order to maintain the racist apartheid regime and gain power against the black freedom fighters. The end results of Kissinger's peace mission is more killing of Blacks, and more Apartheid," he said.

"The myths of U.S. involvement in South Africa is blacks will benefit from the enlightened racial outlook of U.S. corporations. It is false. General Motors maintains segregated facilities for their mixed employers; Chrysler pays below the official poverty line in wages (81 dollars a month); and Polaroid makes the blacks identification passes. 360 U.S. corporations have 1.5 billion dollars invested in South Africa, and enjoy their high returns. In South Africa blacks continue to live in hunger and poverty," he added.

"We can advance black rights in South Africa, by forcing the U.S. government out of there and to follow the black leaders such as Jesse Jackson, Verndon Jordon who have denounced U.S. connection with the white supremacist regimes."

NSCAR urges:

We urge student governments, Black, Puerto Rican and Chicano student organizations and other progressive people to organize a National Day of Student Protests Against US Complicity with Racist Regimes in Southern Africa on March 21, the anniversary of the 1960 massacre of over 60 Blacks protesting the pass laws in Sharpsville, South Africa. We feel confident that on this traditional day of protest against apartheid, our brothers and sisters in Africa and the rest of the world will protest against the barbarism of the white minority regimes in Southern Africa. Teach-ins, rallies, forums, pickets and marches can be organized on that day. Telegrams and letters from student, community and union leaders can also be sent to the White House.

On March 21 we should demand loud and clear:

NO US AID TO SOUTH AFRICA

Black Arts

Bridgetower Quartet New for black community



Bridgetower Quartet

Coy LaSister Photo

By Coy LaSister

Off in the distance there are four men posing. They are not remnants of Wolfgang Mozart or screaming musicians of the Jazz Workshops of Boston, but the Bridgetower String Quartet.

Boston 200's Event Coordinator, Lavert Stuart, who recently booked the group for an appearance at the State House, said, "The group plays classical chamber music and they can play third string or jazz."

The quartet which is based at Boston University, "is the nation's first known, organized black quartet, according to the Worcester Telegram.

Wendell English, artistic director of Concerts in Black and White, sponsors of the State House Concert, attributes the quartet's name to the memory of George P. Bridgetower, a black violinist, who was acclaimed a child prodigy by the Prince of Wales.

The concert at the State House was the first of its kind at the historic site, according to Stuart.

English added that Bridgetower while in England became a friend of Beethoven, who later dedicated his now Kreutzer Sonata to him.

Members of the quartet are Bruce Mack, who shares first and second violin spots with a former member of the New York String Ensemble, Clifford Pantom, Jerome Wright, cellist, received the Washington Society of Arts and Letter Award in 1972 while Juan Dandridge, violinist, claims a B.A. degree from Wesleyan University, M.M. from New England Conservatory and a Rockefeller Foundation Award.

The historic flavor of the Old State House set the mood of the program that featured selections from Mozart and Ravel's string quartet in G and F major. It may not be Mozart and Ravel at their best, but according to concert participants, the quartet's music left some dreaming and others with just their eyes closed, maybe imagining intended thoughts of each composer or just individual ambitions.

Mandated by a grant in 1973, the Bridgewater String Quartet is individually taught and coached by B.U.'s Professor of Music, George Neikrug.

English said, "he would have to talk to the group," when asked about the quartet's next performance.

Stuart said, "this is the beginning of something new for the black community," relating this to the quartet and the development of a concert series in Boston.

Inside Black Arts

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Haley's 'Roots'...

by Helena Liles

No book can possibly give you a clearer picture of black history than Roots. Although the story itself, is based around the ancestors of Alex Haley, it tells the story of all black Americans. This book is written in such a way that it takes you on a emotional trip back through time, and forces you to feel the humiliation and degradation that our forefathers had to bare.

Alex Haley came from a strong-minded black family that refused to be striped of their proud history. His maternal great-great-great grandfather Kunta Kinte past down his African life and customs to his daughter who then past it down to her child and so forth until it finally reached Alex Haley.

Kunta Kinte was the first known member of Haley's family to be brought in this country from Gambia, West Africa. He was beaten and abducted in 1767 at the age of sixteen and taken on a ship called Lord Ligonier, to Maryland where he was sold to a Virginia planter name James Waller. Roots does not just begin from when Kunta Kinte was brought to this country, it begins from the day he was born. It tells of his life as a member of the Mandinkas tribe. It goes deep into the Moslem religion and beliefs of which they practiced. It tells the very meaning of Kunta Kinte's name and the honor connected with it.

Being the first child born to Omoro and Binte Kinte, Kunta was already considered very special. According to the forefathers, a boy first born presage the special blessings of Allah, not only upon the parents, but also upon the parent's families. By ancient customs, Omoro took seven days to decide the name of his first born son. It had to be a name rich with history and promise because the people of the Mandinkas Tribe believed that a child would develop seven of the characteristics of whomever or

Haley, p. 16

'It is a symbol' - Haley

By Diane Reid
Onyx Staff

"It is a symbol — saga of a people," said Alex Haley, author of the best seller, "Roots," at the Harvard Coop, November 18th in Harvard Square, after he had given a lecture at Harvard University that afternoon.

Haley has traveled over a thousand miles, in three continents, speaking about Roots which has sold over 450 copies in a matter of weeks. It will be used as a textbook at several universities next semester.

"It's really amazing, you sit there alone for years pecking away at a typewriter and all of a sudden, you're an event," said Haley.

Haley decided to write Roots after hearing his grandmother and other family members talk of his past. His grandmother "Pumped that story into me as if it was plasma," he said. "She spoke of an ancestor named Kunta Kinte whom he wondered about," he added.

Haley went to Washington and found information from the official United States Records Microfilm in the library. He then went to Africa where he spoke to a "groit" or village oral historian, who told him what he wanted to know. "They talk about peak experience in life" he said recalling that moment, "I'm sure I've had mine."

Haley, p. 17



Alex Haley at Harvard Coop

Onyx photo by Jose Solix

Family tale handed down

whatever he was named for.

When the eighth day arrived for the naming of the child "Kunta Kinte" was whispered into his ear by his father. It was the first time it was ever spoken as his name. The Mandinkas felt each human being should be the first one to know who he is. Kunta was the middle name of his grandfather, Kairaba Kunta Kinte, who had come from his native Maurentania, into Gambia, where he saved the Mandinka people of Juffure from a famine and then served the village of Juffure honorably till his death as the village holymen.

Kunta took great pride in himself, his name and his African heritage. Roots tells in detail the type of life Kunta Kinte led with his peers, his brothers, his mother and finally the close relationship between him and his father. I could not help but notice the closeness of the families, which no doubt stemmed from the family like closeness of the Mandinkas tribe.

The Mandinkas tribe was aware of the existence of slavery. They knew well that something evil called a "Toubob" man, hid in the bushes and jumps out suddenly, surprising and capturing an African victim. The children of the tribe were warned constantly to beware, because one foolish mistake could mean their lost forever. Unfortunately, Kunta made that mistake.

While out in the forest chopping wood to make a drum, he was set upon by four men who beat him and chained him and finally dragged him aboard a slave ship bound for Colonial America.

The book does not leave much to the imagination in describing the ship ride over. If you are not careful you may find your eyes filling with tears during this chapter. Less than half the slaves that were on that ship survived the trip. The women were used for the Toubob's pleasure. All the slaves were forced to dance for daily entertainment on deck, and were whipped unmercifully. At one point Kunta Kinte almost did not make the trip.

At the auction he was sold to a Virginia planter name James Waller. Seeing African faces already in the new country Kunta became hopeful. Soon he realized those people were already victims of the Toubob world. They could not even relate to his anymore. He was laughed at and ridiculed for trying to remain faithful to his beliefs.

To further add to his frustrations, he was stripped of his name and called "Toby." He immediately escaped three times only to be recaptured and whipped. The fourth and final time he was recaptured, he was given the choice of being castrated or having his foot cut off. Although he did not know the Toubob's language, he understood through gestures. His foot was cut off.

That doctor that cared for him during his painful recovery, was the brother of Waller. He was so angry this senseless act was done, he convinced his brother to give the slave to him. It was at his plantation, Kunta Kinte met Bell. Bell eventually became his wife. He also met a man known as the "Fiddler," who befriended him, and taught him the language and the ways of the Toubob world. He told Kunta Kinte to forget his African name and life and learn to accept this new world because it was the last one he'll ever see. Kunta Kinte refused, but he did become willing to learn the language, not being able to communicate only made his distorted world lonelier.

His wife gave birth to a baby girl. After a lot of argueing, Kunta finally persuaded her to give in to what he felt was his duty to name the child after seven days of thought. On the eighth day he took the baby and held it to the sky and whispered "Kizzy" three times into her ear. Kizzy means "stay put." The name was meant to protect her from being sold. Bell called his actions "voo-doo."

The book touches upon the different lives of some slaves also on Waller's plantation. This includes the Fiddler, who saved up \$700 dollars to buy himself free, only to find out his price had went up to \$1500 dollars.

Kunta immediately started telling Kizzy stories of his past life as soon as she was able to understand. By the time she was 15 years old she knew her father's past well. At 16 she became involved with a slave name Noah. He escaped and was caught with a fake pass that was written by Kizzy. She had learned how to write from her master's niece. Noah was beaten into confessing,

and Kizzy was taken from the plantation and sold. The book then continues from her life.

Kizzy was raped by her master and bore his child. The child was named George. When he was old enough to understand, she began telling him about Kunta Kinte and his African past. George was very interested in his grandfather's life and soon he knew all Kizzy could recall to tell him.

As he grew older he spent a lot of time with a game cock trainer owned by the same master, Mr. Lea. The master was very much involved in cock fights with the gambling and everything. He had the slave "Uncle Mingo" take care of the chickens. Soon he made George move in to learn the trade from Mingo. George became so good at cock fighting he became known as "Chicken George," a name he carried to his grave.

George soon was married to another slave name Matilda from another plantation. They had eight children, Virgil, Ashford, George, Tom, James, Lewis, Kizzy and Mary. It became a family tradition to tell the story of Kunta Kinte at the birth of a new child. Soon his whole family knew the story well, to the delight of Grandma Kizzy.

Chicken George had hopes of becoming a free man. He had good reasons too. Uncle Mingo had died, and he and his master became close. He had saved up \$2000 dollars to buy himself and his family and Grandma Kizzy. Then he took the whole amount and loaned it to his master for gambling on a prize fight. Mr. Lea told him if the cock won, and his \$2000 was doubled, then he and his whole family could go free. The cock won the fight.

Mr. Lea then was talked into betting all his winnings plus doubling it for another fight. He lost the second bet and everything he owned including his slaves. Chicken George was borrowed as a gamecock trainer for four years. He was promised his freedom on his return, and was even shown his freedom papers already filled out. His family was sold all together to a Mr. Murray.

Tom who was trained to be a blacksmith met Irene another slave, while on a special job. They soon were married and had seven children, Maria, Ellen, Viney, Matilda, Elizabeth, Tom and Cynthia.

When Chicken George came back, he found that his family was sold, his mother and the master's wife had died. The master himself was a alcoholic. George got him drunk, and found out where his family was. He stole his freedom papers and left. He found his family and was staying with them until the sheriff of that county found out and told him, the law was, a freed slave had to be gone within sixty days, or become a slave again. His wife persuaded him to leave and be the first in the family to be free.

In 1863, during the Civil War, Lincoln signed the Emancipation Proclamation freeing the slaves. The family stayed on a few weeks until Chicken George came back to take them to western Tennessee. It was there Tom set up a successful blacksmith business. The town was Henning, Tenn.

Tom's youngest child Cynthia, married a man name Will Palmer. He nearly ran the town's lumber company, because the owner was an alcoholic. Soon the owner went bankrupt and Will Palmer was made the new owner.

Cynthia and Will, gave birth to a little girl name Bertha. Again the story of Kunta Kinte was told. Bertha grew up and became the first member of her family to go to college. She studied to become a teacher at a two-year college in Jackson, Tennessee. It was there she met her future husband, Simon Alexander Haley. They were married in 1920. It was from this union Alex Haley was born.

Starting from African words remembered from his grandmother's storytelling, he interviewed linguistics experts and African delegates of the United Nations. He searched through slave ship records in England and finally wound up in a small village in Gambia, where he found old men called Griots, who are trained from their youth to memorize the village history. It was from the Griots he learned his actual ancestor's name was Kunta Kinte and thus woving seven generations of his family's history into one of the greatest books ever written.

Events and Offerings

Production needs help

"No Place to be Somebody," by Charles Gordone, will open Jan. 13, 1977 for a three-day run.

The play, produced by the Black Theater Guild is still in need of production crews, box office staff, a house manager and a publicity staff. Mark Solomon is the show's director.

For further information, persons can call Randy Alexander at 437-3141.

Jazz band opens Dec. 7

The Northeastern University Jazz Band, Rocky Road, will open the concert season at 7:30 p.m., December 7th in the Alumni Auditorium, 360 Huntington Ave.

Admission is 50 cents in advance and 99 cents at the door. Selections will include "Cute," "Close to You," "Hay Burner," "Cherry Point" and "The Pink Panther." For further information, call 437-3140.

Dr. Jones here, Dec. 3

"The Changing Mood in America; Eroding Commitment?" will be the subject of a talk to be given by Dr. Faustine C. Jones of Howard University at 11 a.m., Dec. 3 in the Ell Center Ballroom.

Dr. Jones is currently a senior fellow at the Washington, D.C. university.

New course offering

"Analysis of American Racism"

Key #818 Course #93.120 Sequence Sequence #8

INSTRUCTOR: Ted Thomas, Jr.

Course Description: A seminar in contemporary aspects of racism in America. The cycle by which racism in our institutions helps form our attitudes, and how our attitudes in turn shape our institutions, is studied and discussed. Emphasis is on the practical, day-to-day aspects of racism, rather than the theoretical and histo

Art Exhibit by Black Umass students



Onyx photo by Cleora Francis

Oral history of black women

Radcliffe receives two-year grant

by Veronica A. Crowder
Onyx Staff

Radcliffe College was the recent recipient of a two year grant in the amount of \$98,700. The grant, awarded by the Rockefeller Foundation is to support a biographical oral history project on the lives of black women, and will be administered by the Schlesinger Library at Radcliffe.

The project was developed by the late Letitia W. Brown, a

Professor of American History and Civilization at George Washington University and a member of the advisory board at Schlesinger Library.

During the course of the project, interviews will be conducted with women educators, businesswomen, entertainers, writers, organizers, religious leaders and women in politics, govern-

ment, and the health professions. The interviewees for the project will be older black women, most of whom began their involvement in civic and professional activities prior to the 1930's, and whose contributions and achievements have resulted in the improvement of the quality of life for black people.

Under the supervision of

members of the advisory board graduate students will conduct interviews at different colleges and universities.

The interviews along with manuscripts and other supporting documentation will be housed for research use at the Schlesinger Library. In addition, transcripts of interviews will be available at a number of black colleges through-

out the country.

Final selections for the women to be interviewed will be made by the advisory board.

Betty S. Leonard, Coordinator of the Black Women Oral History Project, welcomes any suggestions of possible interviewees for the project.

Black Community game for real

by Robln A. Coley
Onyx Staff



Black game inventor Malik Ali

For those of you who are tired of toying with Parker Bros. Monopoly, bored with Milton-Bradley's "Life," and disgusted with Khoner's Pop-o-matic something has been invented just for you:

Motherland, Inc., a company founded by Malik Ali, a chemical engineer, has invented a game viable to the black community, which he calls 'The Black Community Game.'

Ali was teaching high school students, prior to inventing the game which combines political, social and economic concepts. It was in an effort to get these students involved in the thought process that he realized: "You only learn by doing" and "all you do in the classroom is listen, so all you learn how to do is listen."

Ali then had the thought that all people like to play games and set out to devise "The Black Community Game."

The purpose of the game is to learn the relationship of the black community to the rest of the world. The situations arise at random and include things that could happen in the black community. The outcome of the game relies largely on the players. If everyone is cooperative the game tends to turn out for the better, but if you find that you are constantly cutting brothers and sisters throats, Ali suggests that you check yourself out.

On the average the game takes 2½ hours to play. To win the game you must have the most political power and the most power in the black community. Your power is represented by poker chips. Red = political power, Black = power in the black community, White = power in the white community, and Blue = 10 black chips. You gain chips by donating to an organization if you wish to do so. There is a stack of situation cards which present you with things you will have to deal with, the range from getting an extra turn to being robbed of all your money except rent.

To keep score a poll is taken. Two polls are taken in the game, the second one ends the game. A poll is when the banker writes down the total of black and red chips each player has. The player with the highest amount after the second poll wins. Motherland Inc. would like to warn you that the game is for real!

The Black Community Game was invented in 1972, by Ali in cooperation with thousands, including Vice President of Motherland Inc., Edward Jennings. Jennings, an art teacher at Talledega College in Talledega, Ala., designed the board, the box, and the money. In short Jennings put Ali's ideas on paper.

The game can be purchased at the Nubian Notions, The Games People Play, The Craftsman Shop, Zayres, Osco Drugs, and the Star Market in Mattapan. At first glance this seems to be a lot of stores, but in reality The Black Community Game is excluded from many others like Sears, Kresge, and Woolworths.

The whole process of selling the game is a game in itself. Although most stores come up with viable reasons as to why they cannot buy the game many of these reasons are caused by "inherent racism," said Ali.

The Black Community Game is referred to as controversial. Other black games have failed, but the Black Community Game is a separate entity. Many stores want to go with a more stable and viable company, but "we can't become viable unless we get the sales," Ali said.

The most reliable reason is money. Toy departments have a budget to work with and must buy games according to that budget. Usually what they will do is buy games that will trigger the sale of a higher priced game, i.e. the sale of a Barbie doll will most likely trigger the sale of all the Barbie accessories. It is for these reasons that Ali is having trouble selling his game to stores.

Approximately 2000-3000 games have been sold to stores and to high schools and colleges, in the south as a teaching guide for political science and urban politics. The game is shortened for classroom use by pre-arranging the situations.

The Black Community Game is one situation after another some drastic some rewarding, and you are expected to deal with them in the best way you know how. Remember the game is for real!

**Author of Malcolm X's bio,
Haley, visits Harvard Coop;
Roots on T.V. in Jan.**

**"To be creative one has to
be self-disciplined"**

When Alex Haley was in World War II he was a cook on a ship. His best friend was his typewriter, which he took along with him. One evening he took a book and typed out a chapter. This is how he stumbled into writing.

"To be creative one has to be self-disciplined," he said. He said that after he had been in the service for twenty years he retired and moved to New York and wrote articles for "Atlantic," "Readers Digest" and Playboy, who gave him his first real break.

Alex Haley is also the author of "The Autobiography of Malcolm X." Haley's next book will be entitled "My Search for Roots" which will be out December 12th. This book will tell how he discovered Roots. "Twenty-five years ago most black people didn't want any part of Africa, most of us were ashamed of our past," said Haley.

People admire Haley because it's obvious he has helped to give black people back their history.

Haley, 55, is wearing his new celebrity well. He looks directly at people who introduce themselves and speaks in a reassuring and friendly voice.

A nine-part television version of Roots begins January, and Haley will in three weeks be leaving for Yokohama to start his sequel, "My Search for Roots."



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REPAIRS & ALTERATIONS

'Sax-on-ice' gift to Laws

By Connie Haith
Onyx Staff

As 50 people sat in the Harvard Club at a party given by United Artists for saxophonist Ronnie Laws, two gentlemen carried in a saxophone carved out of ice and presented it to Laws.

"If I handle it too much, I might get frostbite," said Laws as he joked about the saxophone given in tribute to him. The atmosphere was light, and the crowd enjoyed the refreshments, as reporters interviewed Laws.

Later that evening Laws took the stage at the Berklee Performance Center and displayed his talents. When he stepped forward and wailed his saxophone, the audience took pleasure in hearing his funky jazz music.

Ronnie Laws, 24, one of eight children, was born in Houston, Texas, where he was always surrounded by music. His mother who plays piano, has been an inspiration to the Laws family.

Hubert, his oldest brother, is a celebrated jazz and classical flutist. Eloise, his oldest sister is an actress-singer.

"I can say my family environment as a whole, and a few outside influences made me decide to go into music," said Laws. He considered playing baseball professionally at one point.

From the age of 12, he started to play alto sax and now he plays all reeds, switching from alto sax to tenor. In high school he played with a local group in Houston, called 'The Lightmen.' At Stephen F. Austin College he majored in flute.

After studying in college for two years, he decided to leave and get married. "I've known my wife Karmen ever since we were in elementary school," Laws said. She lived right around the block from me in Houston. It was after high school when we really began to get serious."

He and his wife moved to Los

Angeles, which is presently their home. "When I first got to L.A.," Laws said, "One of the first gigs I came upon was three weeks in Boston. So, that was actually my first experience being here," he said.

After that many job opportunities opened up for him, beginning with a group called Von Ryan's Express, and then with Quincy Jones and Walter Bishop. Ronnie then joined Earth, Wind and Fire. He was on their first Columbia album, and had a strong influence on the group's music.

He then went to work for Hugh Masakela. "I learned quite a bit about Afro-American music from High Masakela," Laws explained, "Different rhythms and flavoring (Afro-American)."

After freelancing around for a while, he formed a group. His close friend Wayne Henderson, who is a member of the Crusaders produced their music, and let Blue Note Records hear one of their tapes.

In November, 1974 he became a recording artist for Blue Note Record Company. "Pressure Sensitive," became the largest selling debut album in the 37-year history of Blue Note.

*"My intentions
and motivations
are to aspire
to the highest
heights
musically."*

His latest LP 'Fever' has been highly acclaimed, and is working its way up the jazz charts, just like his first album.

Pressure, the group which Ronnie formed, is made up of Bobby Lyle - keyboards, Melvin Robinson - Guitar, Donnie Beck - Bass, Steve Guttlerrez - Drums, Tony Ben - Percussion.

The sound the group produces is a combination of jazz primarily, with rhythm and blues, rock and a little pop, too, according to Laws.

Traveling, on the road hasn't affected Ronnie's homelife. "I don't do extensive traveling," he said, "I only do when a tour has been very well put together. The maximum that I usually would stay out is ten days to two weeks. If I'm gone any longer than that, I make arrangements to take my family."

Laws has three children: Ronnie, Jr. 4, Michelle 2, and Kevin 8 months.

Besides being a devoted hus-



Onyx photo by Michael McCraw

band and father, Ronnie enjoys reading or watching his favorite football team (Dallas Cowboys). He's also an active Jehovah Witness.

When listening to other musicians Laws said, "I listen to just about everyone. I'm very selective though, about who I listen to, and what type of music I listen to."

"My favorite artists range from old Be-Bop players, jazz players to the very current up to date players like Chic Corea, Hubert Laws, Miles Davis, Freddie Hubbard - all of them," he said.

Laws still communicates with the performers he used to work with. "I keep in touch mostly with the guys who are my contempor-

aries, my peers," he explained. "Larry Dunne (keyboard player for Earth, Wind and Fire) and I are very close friends. I also keep in touch with Hugh Masakela."

On his next album Ronnie will be doing more vocals. "I sang before I actually began playing the horn," he conceded, "So, it's nothing new to me, but it probably will be to the public."

In the future, Laws will be producing. He is in the process of producing his sister Eloise's album sometime soon.

"My intentions and motivations are to aspire to the highest heights musically," Laws said. "I believe in working very hard at what I'm doing, and I'd like to help other artists get started."

"There's a Struggle Going on" in Boston

By Robin A. Coley
Onyx Staff

Boston's Black Repertory Theatre, a three-year-old company, opened November 12th with "There's A Struggle Going On."

The theatre group has done seven other productions including: "Emperor Jones," "River Niger," and "Raisin." Randy Alexander, a student at Northeastern, and promotional director for the company, said that they have received good reviews in the past.

An Onyx Review

"There's A Struggle Going On" was written three years ago by Harold Stuart. The theatre company started auditions for the show in August 1976. Alexander said that they had trouble with casting and choreography. The choreographer was from First Position Workshop Dance Studio located in downtown Boston. The show did two preview performances at the Framingham Correctional Institution, and Walpole State Prison.

The play opened on November 12, at 59 Ruggles Street in Roxbury, and will run until December 5. It had been scheduled for St. Alphonsus Hall-on Tremont Street, Alexander said that his biggest problem was getting people into a no name place.

The show opened to a less than modest audience. The play itself is essentially good, but quite often it dragged. The production lasted too long, it took, excluding the intermissions three hours and 15 minutes. Many times you find yourself wondering when the play will be over.

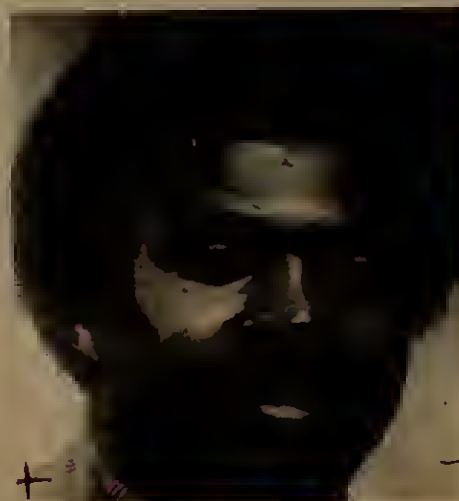
In the beginning of the play, the audio system went out leaving the audience to listen to music and no words. Even after the audio failure was corrected, the band, supplied by Man-Power, had a tendency to drown out the singers. The fault for this does not rest solely with the band. They were situated in such a position that it was difficult for them to hear anything but themselves.

The most disturbing thing about the play was the "mysterious woman in light green and high heels" who clomped on and off stage changing scenes, sometimes standing in the middle of the stage, sticking out like a sore thumb, looking around in confusion.

The show was not a total waste with a little editing, better casting, and a lot more practice, it could be good, but on November 12 the show was not ready for production.



Joe, you and your friend are: "Too Kool"



Moses Wilson, Jr.



Cynthia Price

Stars in 'There's a Struggle Going On'

Introducing Webster Lewis

"I really didn't take it seriously," he recalled, "until my junior year at Morgan State College." At that time he went to New York to work for Sceptor Records, doing studio recording. While working around King Curtis, Dionne Warwick, Burt Bacharach — vice president to the company, Luther Dixon, convinced him that he should be a musical arranger, which inspired a whole new dimension to emerge.

"I went back to Morgan State College, graduated and taught school in Baltimore." After going on the road for awhile, he decided to come to Boston. His main reason for coming here was to get his compositional and arranging skills together at the New England Conservatory of Music. Lewis attributed his greatest musical influence to three men: George Russell, Gunther Schuller and Coleridge Taylor Perkinson.

"I studied composition under George Russell, conducting and compositional techniques with Gunther Schuller. Putting things together for studio work, doing television scores, arranging music for television commercials and album — Coleridge Taylor Perkinson," said Lewis.

After receiving his Master's from the N.E. Conservatory in Music Composition and another in Social Psychology at Boston College, Lewis accepted a position as community director at the N.E. Conservatory.

"Webster came here as an intern director just to take the job for a couple of months, and he's been here ever since," according to Carolyn Souza, assistant director of community services. She described her six years of working with Webster in the department as "very fast paced."

"There are a lot of programs and activities going on and you really have to keep up with all of it. You just have to move, talk and think fast. Webster doesn't do just one thing at a time," she said, "he does things simultaneously."

Remembering when she first started to work with him, she continued, "He's always been the same, he's always presented a big picture of himself. For better or worse. He's extremely



Stan Strickland toots the horn

Onyx photo by Mike McCraw

self-assured and just loaded with ego and self-confidence.

As Community Service Director, Webster finds the work challenging and it gives him the freedom to do other things with his professional expertise.

The album "On the Town" (Epic), is the first product of a recording contract Webster signed last spring with Columbia Records. This album (the third to his credit), continues to confirm Lewis' musical genius and conveys a message with a sophisticated style.

"The other albums were not successful here in the United States as in Europe, primarily because they're very long cuts," he explained.

"People here in the states don't have time to listen to records, they don't have time to do anything. If you don't get people's attention the first two to three minutes or 30 seconds in a recording you lose your audience. Whereas in Europe, or in other countries, people have time to sit down and listen," added Lewis.



Webster Lewis and Orchestra

Onyx Photo by Dave Brown

Webster feels that in the record business a lot can happen and your career can go either way. In evaluating his own career, he doesn't consider this to be the "high point." "I think it's one point in my career because I am going to continue to grow and develop my music, with or without the record company," he said.

Webster put a great deal of work into the production before it was released. With the help of many friends including James Tyrell (Vice-President in charge of marketing and sales for Epic Records), Webster was able to make a breakthrough on a major recording label.

Some of the finest musicians in the country participated on the album. Three female vocalists Barbara Ingram, Yvette Benson and Carla Benton, who have sung background for groups such as the Spinners, O'Jays, Harold Melvin and the Blue Notes and many others, joined by male vocalist Bruce Gray who wrote "Disco Party" for the Trammps, "He's a Friend" for Eddie Kendricks, and many more hits — put together the harmony. Lewis was searching for.

"I just wanted the best people on the album," Webster said, "and I think they're the best."

The music produced on this album is extraordinary. The sound can't be put into one specific category. Many people enjoyed a live musical presentation November 12th at Jordan Hall in Boston, when WGBH-TV gave Webster Lewis and the Post-Pop Space-Rock Be-Bop Gospel Tabernacle and Chorus the honor of being nationally televised.

In exchange for the tribute, Lewis wrote a theme song for "Say Brother," which he also performed at the concert and will be recorded on his next album.

The audience triumphed over the brilliant sound. The electrifying music seemed to leap off the stage, sending good vibrations out to the very appreciative listening crowd.

Opening the show with "On the Town," a feeling of happiness filled the air, as people rocked in their seats, clapping and cheering. Along with other heart-warming songs such as "Since I've Been Gone," a re-make of an old Spinners tune, "Saturday Night Steppin' Out," and "Seasons" (the only song not on the album), the intermission left the audience assured that the best was yet to come, and it did.

The largest applause came from a melody that by now is Webster's theme, "Love Is The Way." When Bruce Gray sang the lyrics: "Can't you feel it, can't you feel love burning deep inside. It's like romance, like the first love that you ever had. It's like father saying understand, making me feel just like I'm a man," the audience shouted outbursts of: "I hear ya brother!"

The next show-stopper was the most popular hit on the LP "Do It With Style," which they definitely did. For those who weren't there, you missed an incredible experience.

The televised version (to be aired near the end of November) was done in a more conservative fashion, as opposed to the following evening when they played what they felt with emotion and less restraint from the television cameras. On stage the orchestra made up of conservatory students (the youngest age 13) and a few professionals (Stanton Davis, Stan Strickland) did an exceptional job.

Before rehearsals one evening, Webster said his involvement with the group is to help them develop their musical skills so they can work on a professional capacity in the future. "This is for them, I'm giving them what I have because I want them to be prepared. It's a treat for me to see these juniors and seniors grow and become talented musicians," he said.

With such a hectic schedule, Webster finds it hard to get spare time. But in those off hours he plays basketball two or three times a week at the gym, reads a lot, composes music and spends a lot of time with his son Courtney.

In the future, he has hopes of putting together a 100-piece orchestra and taking it to Carnegie Hall with Marvin Gaye and Aretha Franklin. He also hopes to be doing more producing and motion picture scores, which he feels he can handle at this time.

In retrospect Lewis said, "I feel that my life has been very fulfilled. I've been blessed. I also feel that I've been placed here to do something."

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the intermission left the audience assured that the best was yet to come.



Vocalist Bruce Gary

Onyx Photos
by
Mike McCraw

By Brian Keith Johnson

A man who listens is a man who sees ...

In his latest album, *Songs in the Key of Life*, Stevie Wonder takes us all on a musical excursion into Wonderland, while imposing one-way tickets on all listeners whose visions of grandeur, by way of love and peace, are in tune with Stevie's moods, lyrics and rhythms.

A colossal example of giving the people what they want, *Songs in the Key of Life* is a double LP containing 21 very mellow cuts of sober truth. An example of Wonder's perfectionism, the album took only one week to top the pop charts.

The range of tunes in this collection seems infinite. Each song displays the vastness of the artist's imagination. Each beat of the drum is a reminder of his pounding stamina. Throughout the entire album, Wonder shifts from classical to jazz to soul. One critic has already dubbed *Songs* as the LP of the 70's.

"ISN'T SHE LOVELY" is a song about Stevie's lady, Yolanda Simmons, and their 18-month-old daughter, Aisha. Stevie met "Londie," 25, as he calls her, in 1973, the year he broke up with his first wife, Syreeta Wright.

Of his relationship with Yolanda, the 26-year-old musical genius has said, "We didn't have to do a 'marry me' and 'I'll marry you' thing. Love is free — it's not about possession."

A believer that "life is Aisha," Wonder in "Isn't She Lovely" is overwhelmed by the process of birth,

"I can't believe what GOD has done

Through us He's given life to one

... isn't she lovely made from love."

As composer, lyricist, musician, singer and producer of *Songs in the Key of Life*, Stevie Wonder, with a \$13 million, seven-year contract with Motown Records, and countless Grammy Awards, is undoubtedly the giant of the music industry.

Monumental landmarks, the cuts from *Songs*, along with cuts from other Wonder masterpieces, *Innervisions* and *Fulfillingness' First Finale*, will more than likely be performed by such great artists as Frank Sinatra, Aretha Franklin and the Boston Pops.

A song of revelations, "As" seems to be a mixture of country, western and gospel. "As" reveals natural signs of uniformity within the universal creation as we know it.

"As around the sun the earth knows she's revolving

And the rosebuds know to bloom in early May

Just as hate knows love's a cure

You can rest your mind assure

That I'll be loving you always"

In *Songs*, Stevie Wonder communicates every emotion he feels.

"*Songs in the Key of Life*" is only a conglomerate of thoughts in my subconscious that my Maker decided to give me the strength, the love + love-hate=love energy making it possible for me to bring my conscious to an idea," Wonder said.

At the age of 12, little Stevie Wonder recorded *Flintertips*, his first hit; since then, he has sold more than 45 million records. Born third of six children, he grew up in a Detroit slum, blind, he believes, because of a poorly regulated flow of oxygen into an incubator after his month-premature birth. He has said that as a child, the only thing he accepted as part of this world was love. When not communicating through love and/or music, Wonder

Stevie Wonder



Onyx photocopy
by Dave Brown

*"Children play with
rusted cars
Sores cover their
hands
Politicians laugh
and drink
Drunk to all
demands"
- Stevie Wonder*

communicates through "blindisms." "Blindisms" are "a release of energy that would ordinarily be spent by eye movements," he said.

John Fishbeck, Wonder's L.A. engineer said of Stevie, "He's not blind, he's sightless."

Anyhow, music, not sight, is what Stevie Wonder is all about.

"Music can measure how broad our horizons are," he said.

"My mind wants to see infinity. 'Stevie Wonder' is a camouflage. Through my music, I, Steveland Judkins Morris, my real name, have been able to express my deepest feelings, and those of other people."

And in more than many styles, Wonder sings about his version of life.

A ballad is a simple song that tells a story and is passed from generation to generation. "Village Ghetto Land" is a classical ballad depicting a community overcome with the arrogance of exploitation, such that the community is a "bloody scene." Evil forces within the community have turned the community into a place where "robbers laugh and steal."

"Beggars laugh and eat their meals from the garbage cans

... Children play with rusted cars

Sores cover their hands

Politicians laugh and drink

Drunk to all demands ... "

On realities similar to the one in "Village Ghetto Land," Wonder once stated, "The powers that can change ghetto situations don't live in them."

In 1973, Stevie Wonder was a front seat passenger in a car accident in North Carolina. The car he was in ran into a logging truck.

"It was God tellin' me it was time I figured who and where my friends were," Stevie said. "Life has to be positive — we learn from experience. Gotta keep on rollin' forward, not rewind."

An inspirational song, "Have a Talk With God" delivers a message of hope and faith and communicating with the One Who lives within.

"He's the only free psychiatrist that's known throughout the world

For solving problems of all men, women, little boys and girls

When you feel your life's too hard

Just go have a talk with God"

"Contusion" has a fast beat from an altogether different time zone. "Another Star" is a disco cut with lyrics implying that there are different strokes for different folks ... different things for different beings. And "Sir Duke" praises such musical immortals as Count Basie, Ella Fitzgerald and of course, the late great "Sir Duke" Ellington. A WONDERFUL song, "Sir Duke" has a fast jazz pace of the 20's, and by simply listening to the song, you can feel it all over.

In a slower, smoother song, "If It's Magic," Wonder croons and asks:

"If it's magic then why can't it be everlasting

If it's special, then with it why aren't we as careful ...

Covering every end, Wonder sings of a time when love is in need. He asks that people become love donors, donating love to a world that is being eaten up by the forces of evil, such as the forces depicted in "Village Ghetto Land."

"I Wish" is a more at home tune. It expresses Wonder's appreciation of black grassroots experiences ... when he was a "little nappy headed boy" playing with "hoodlum friends," buying candy with money that was supposed to go in the church collection plate, and writing "nasty" on the school walls. Stevie is expressing ineffable joy in this song. "I Wish" is Stevie Wonder wishing to be young Steveland Morris all over again."

The cut entitled "Black Man" is a song of recognition of men of all colors who contributed to the founding and developing of America. The last name mentioned in the song is of its only female — Harriet Tubman, a black woman.

Invading every corner of the universe, Stevie Wonder and his listeners, in taking this journey to enlightenment, float into a world of true understanding — a world of clarity of expressions, a world wherein all communication is directly from the heart.

In *Songs in the Key of Life*, Stevie Wonder offers us a form of "love mentalism" and all that can be seen within it.



Onyx photo by Dave Brown

By Marcia Codling

Now that final exams are just around the corner, people are burning the midnight oil, and drinking large amounts of coffee. The overall effect of this much coffee has not yet been told or explained to the average American.

Coffee is the most popular hot beverage in the United States. To drink a cup of coffee in the morning before starting the day, has become more of a habit than a necessity. Even though most laymen are not familiar with the pharmacological effect of coffee, they do know that it is the get up and go drink.

Coffee contains a substance called caffeine, which is responsible for its overall stimulant effect. A cup of coffee if brewed contains about 100-150 mg of caffeine. A cup of instant coffee contains 86-100 mg of caffeine. Other hot beverages such as tea contain approximately 75 mg of caffeine per cup.

Coca Cola, which is the number one cold beverage in the United States contains up to 60 mg. per glass. This amount of caffeine becomes important when one realizes that it takes 50 mg. of caffeine to produce the expected pharmacological effect on the central nervous system.

The Onyx Health Corner

These effects include stimulation of the cerebral cortex giving a more rapid flow of thoughts. It is said to increase mental understanding and delay fatigue. Because of these desired effects, it is easy for a person that is a heavy drinker to consume up to 5 Gms. of caffeine a day, which could lead to an over-stimulation of the central nervous system.

Although the lethal dose of caffeine is between 3-10 Gms. only six cases of death due to caffeine has been reported around the world. Pharmacologists, however, are more concerned with the toxic effects of caffeine, one of which is **caffeineism**.

It has been reported in the Journal of the American Pharmaceutical Association that caffeineism can produce symptoms synonymous to **anxiety neurosis**, such as irritability, nervousness, muscle twitching, tremulousness, insomnia, increase heart beat, flushing in the face, increase excretion of urine, and gastro-intestinal problems. Upon consuming large amounts of caffeine, one can experience a withdrawal symptom when consumption is stopped.

Pharmacologists have suggested the fact that caffeineism should be suggested when patients do not respond to anti-psychotic treatment. This has serious implication for all people, but particularly blacks and medically indigent people.

The fact that a person will seek, or be forced to seek medical help for neurosis exposes him to all kinds of experimental drugs that should alleviate this problem. One who does not have the money to seek private psychiatric or psychoanalytic help is compelled to go to a doctor who is only interested in curing the symptom, and is not overly concerned with the habits or problems of these individuals.

Because of his new finding, psychiatrists and psychoanalysts should make sure that the individual is not suffering from over-stimulation of the central nervous system due to caffeine, before administering any psychotropic drugs.

One example of an anti-psychotic drug is **haloperidol**, which has been reported to cause severe permanent brain lesions which leads to the Parkinson-like syndrome that is observed in many people who take this medication.

The precaution involved here is not to alarm you, but to make one aware of the after-effects of drinking too much coffee. The psychological and political implication involved in seeking help for this kind of neurosis can be compounded by ignorance of these facts.

This is not to say that a person suffering from caffeineism cannot also be suffering from anxiety neurosis due to other causes. The advice here is to seek medical help as soon as possible.

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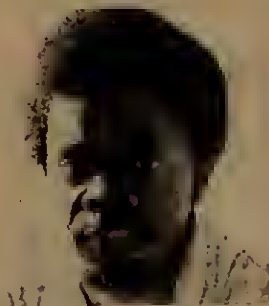
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The Onyx needs you!

Come help us out.

Room 449
Ell Center.

An Evening with Black Spirits

By Marsha Pitts
Onyx Staff

Ted Thomas

Accompanied by
Brandon Rosser
on Congas,
Ted in his soft
spoken style held
the audience's
attention, as the
meaning of his
words flowed
around us.

Everyone seemed to be relaxed and enjoying themselves. It seemed more like an informal gathering than a regular formal production. The smell of incense was in the air, and no one spoke above a whisper while someone was performing.

So the mood was set for "An evening with Black Spirits" on Oct. 29, sponsored by Ted Thomas, Chairman of the Black Studies Dept., Ramona Edelin was Mistress of Ceremonies.

There was a good mixture of poetry, music for the spirits and good gospel singing. Horizons East combined music to mellow out one's spirits and poetry, as well as the seven principles of Nguya Saber. One member, Chevalley gave us poetry to the blues. This group is centered around spiritual revelation.

Virgil Logan, Jr., Gwen Terry along with Ted Thomas, were the authors of the group. Ted and Virgil read excerpts from their books of poetry. Gwen Terry authored and published her book "The Hazards of Job Hunting."

Another author, Mikki Morris read poetry excerpts from her book "Changes." As one's eyes wandered around the room, they saw a display by the South End Community Bookstore and 3rd World Books advertising a 15 percent-off sale. The African Heritage Institute also had goods to show.

The Ronald Ingraham Concert Choir changed the pace when they took folks down home with their gospel music. They opened with "To Be Young Gifted and Black." After that number, everyone was on their feet clapping hands and ready to go to church!

The mood toned down somewhat, as Ted Thomas gave everyone a taste of his poetry. Accompanied by Brandon Rosser on congas, Ted in his soft spoken style held the audience's attention, as the meaning of his words flowed around us. Everyone was silent, they seemed to realize that he was special.

Another poet, Sayif Mujahada followed Ted. More spirits, more relaxation. Then, more, a treat from Ramona Edelin. An original poem entitled "Clearly Black" and it was "Clearly Black."

If Ted's intention was to bring together the Black artists of Boston for an evening of enjoyment and spiritual relaxation, it was definitely a success.

A man and his art ...



Onyx Photos by Dave Brown

Mr. Dana Chandler

SPORTS

Husky Capt. Keith Montley

By Delores Greenlee
Onyx Staff

Keith Motley, an Aquarian from Pittsburgh, Pa., is more than just a basketball player. He was elected captain of the basketball team at Northeastern for the 1976-77 season. Standing six-foot-eight inches tall, he says he was shocked by being elected as the first black captain of N.U. basketball. His top priority was just to play in the games.

In regards to the basketball coach's attitude toward the black players, Keith commented, "Calhoun is the best here (Northeastern), as far as attitude is concerned, if you can play, you will play." The coach has treated him with respect, and looked out for him athletically as well as financially. The respect and treatment one is given depends on the establishment of the person.

As he relaxed in his chair in front of the T.V., Keith felt that any brother who wants to try out for the team should be 100 percent ready to play basketball mentally and physically. "I only wish more brothers would try out," he said.



Keith is also polaris or president of Iota-Phi-Theta Fraternity Inc. He is in charge and responsible for some seventy-five brothers. Keith's hope for the fraternity is "to become more active in campus issues. The main objective is to keep the same spirit they have now, regardless of pressures of Northeastern."

Laughing at the "Six-Million-Dollar Man," Keith encourages new brothers to pledge the Iota fraternity because "Iota is a fraternity of today growing into tomorrow." He feels the brothers can grow with the fraternity. "It's an experience you'll never forget, and one you'll cherish in the long run. You learn a lot about yourself, your limits, learn to deal with situations better, and creates lasting friendships," he said.

Keith is active in the black community at Northeastern, and is very concerned about the situation of blacks in the United States and South Africa.

"My feelings about South Africa are that in reality South Africa is the United States in a smaller form. Some of the things that are going on there are still going on in the United States, except here, everything is so spaced out that things have a tendency to become more candid. What the brothers and sisters are going through in South Africa, seems to me to be very similar to the conditions of black people in the United States before the sixties came along."

Keith has a big interest in music. He sings and has organized a black group of five brothers. He likes such artists as the Spinners, Ashford and Simpson, and Natalie Cole. He helped promote the Natalie Cole and Crown Heights Affair concert last year at Symphony Hall.

He has been involved with the African-American Institute, and was one of the coordinators of the black events during freshmen orientation.

Keith is a Senior majoring in Speech and Hearing. He is now helping young children learn how to read. He feels it is a rewarding job.

In the future Keith would like to play professional basketball in Europe. He would then like to return to the United States and go to graduate school, possibly at the University of Pittsburgh to study ideology.

This intelligent man, active in so many things of importance, is sure to succeed in whatever he tries to do.

photos by Steve Grumback



Huskies defeat St. Mary's of Canada

By Brian K. Thomas
Onyx Staff

The Husky basketball squad overcame a sluggish first half against St. Mary's of Canada in an exhibition game Nov. 16 in Cabot Gym, and went on to defeat the relatively small and unorganized squad, 85 to 63.

Six-foot Herb (the Hawks) Ceasar, (18 points, 10 rebounds, seven assists, four nasty, swooping lay-ups and Dave Caligaris, (16 points, five rebounds) and several rainbow jumpers led the Huskies to victory.

Dave Sheehan chipped in with 13 points and the night's only bonafide slam dunk. Also, Steve Ramos had 11 points, including six on lay-ups in the second half.

Sid Sheppard, a 6'7", center for St. Mary's, made a tremendous effort to keep St. Mary's close, but even he could not stop the Huskies from controlling the tempo of the game.

St. Mary's led only once in the game late in the first quarter, before Husky Jim Mercer sparked the offense to score six straight, forcing a time out by St. Mary's.

Northeastern with good defense and a series of good offensive plays, grabbed the lead at the half, 33 to 24.

Caligaris led the attack in the beginning of the second half, and Ceasar took over as the Huskies padded their lead. Paul Porter capped off the evening with a fabulous lay-up at the buzzer.

One assist by Ceasar in the second half to Ramos for two had the crowd on its feet, but soon the small but enthusiastic crowd sat back down as the game continued its see-saw content.

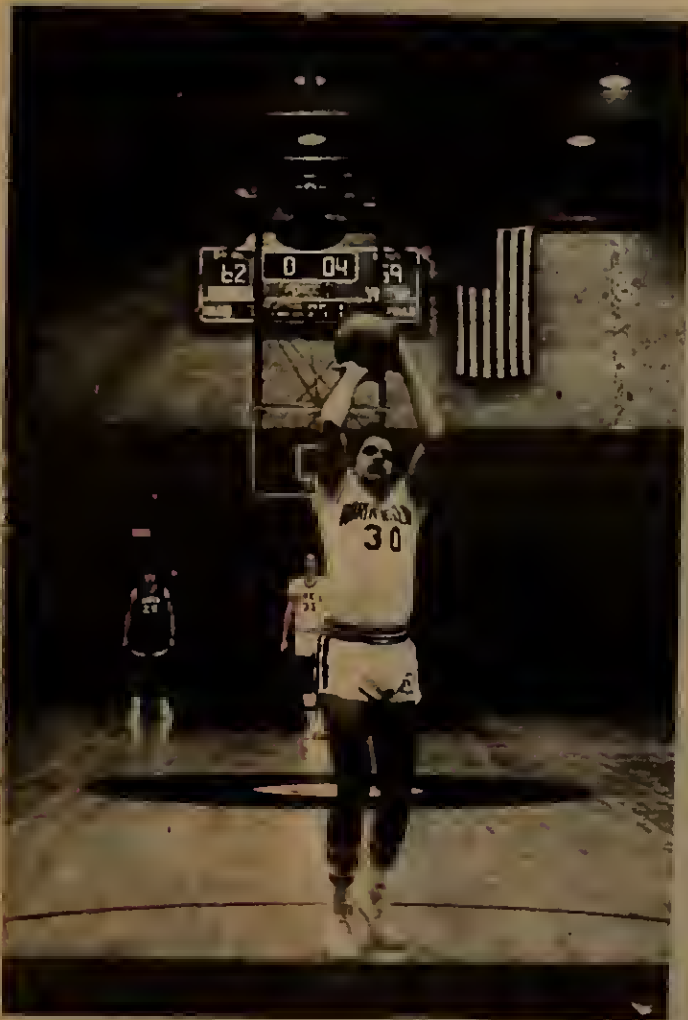
Leading scorer for St. Mary's was Bill Loos with 20 points.

Dave Brown Photo



Herb Ceasar ready to leap

Caligais with 30 points leads Huskies past Ryder



Ramos is at foul line, while Caligais shoots deadly jumper

Bubbling Brown Sugar Cast has a Halloween Party ...



...and Party they did



Onyx Photos
by
Mike McCraw